



All the Prophetes in Englishe.

Isay.
Jeremy.
Baruch.
Ezechiel.
Daniel.
Oseas.
Joel.
Amos.
Abdy.

Jonas.
Micheas.
Naum.
Abacuc.
Sophony.
Aggeus.
Zachary.
Malachy.



The Prophet Esay.

What Esay conteyneth.

- Chap. I. The prophet rebuketh the people of Israel, for their abominations.
- Chap. II. The callinge of the Genten.
- Chap. III. Punishment of God, specially for the pryde of women.
- Chap. IIII. Plages to come, with a promyse of the grace and conforthe thorow Christ.
- Chap. V. The louynge kyndnes of God towarde Israel, afore other people. Agayne, the vnthankfulnes and vnfaithfulnes of them.
- Chap. VI. The sendynge of Esay. The hardertes of the people.
- Chap. VII. He rebuketh the kynge, for beyng afrayed of the vngodly kynges of the Genten, and because he put not his trust in God. He geueth him a tokē of grace, which he receas.
- Chap. VIII. The people forsake (ueth not) God, & seke helpe at the Genten.
- Chap. IX. He putteth the in mynde of the myserie that is past & the comynge and kyng dome of Christ. Punishment for their pryde.
- Chap. X. Punishment of vnrightheous rulers. The conforthe of Israel agaynst the pryde of the kynge of the Assyrians.
- Chap. XI. A propheetie of Christ.
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- Chap. XIII. Punishment to co (full people) me vpon Babilon, by the Persians & Medes.
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- Chap. LVII. He rebuketh the prophetes, rulers and the people, and promyseth mercy to all soch as wyl turne.
- Chap. LVIII. He putteth the prophetes in mynde of their office. What the true fast is.
- Chap. LIX. Why God heareth not the Jewes.
- Chap. LX. He calleth vnto all soch as feare God, that they wyl knowe his goodnes.
- Chap. LXI. The office of a prophet, fulfilled specially in Christ.
- Chap. LXII. The prophet maye not leaue of to crye, to warne, and to exorte, vntyll the light of grace arys in Sion.
- Chap. LXIII. An exortacion to receaue the Sauoure for to come.
- Chap. LXIII. He longeth sore for the comynge of the Sauoure, sheweth his power, & pray eth for the people.
- Chap. LXV. Of the forsakinge of the Jewes, and callinge of the Genten.
- Chap. LXVI. The ourwarde ceremonies of the Jewes are refused: and here is shewed the true seruyce of God.

The prophet Esay.



This is the prophecy of
Esay the sonne of Amos, which he
shewed vpon Iuda and Jeru-
salem: In the tyme of Osi-
as, Ioathan, Ahas, and
Ezechias kynges
of Iuda.

The first Chapter.

Aware o heauen, herken o earth,
for the LORDE speaketh: I ha-
ue nourished & brought vp chil-
dren, and they are fallen awaye
fro me. An oxe knoweth his
LORDE, and an Ass his masters stall, but
Israel knoweth nothinge, my people hath
no vnderstandinge. Alas for this synful peo-
ple, which are experte in blasphemies, a fra-
werde generacion, vnatural children. They
haue forsaken the LORDE, they haue prouo-
ked the holy one of Israel vnto anger, and
are gone backward. Wherfore shalbe ye be-
plaged eny more? For ye are euer fallinge a-
waye. The whole heade is sick, and the her-
te is very heuy. From the sole of the foote
vnto the heade, there is no whole parte in
all yo^r body: but all are woundes, botches,
sores and strypes, which can nether be hel-
ped, bounde vp, molified, ner eased with eny
oyntment.

Your londe lieth waist, youre cities a-
re brient vp, youre enemies deuoure youre
londe, and ye must be sayne to stonde, and lo-
ke vpon it: and it is desolate, as it were with
enemies in a batell. Moreover y^e daughter of
Syon is left alone like a cotage in a vyne
arde, like a watchouse in tyme of warre, like
a beseged citie. And excepte the LORDE of
hostes had left us a fewe alyue: we shulde ha-
ue bene as Sodoma, & like vnto Gomorra.

Hear the worde of the LORDE ye ty-
rauntes of Sodoma: and herken vnto the
lawe of oure God, thou people of Gomorra.
Why offre ye so many sacrifices vnto me? I
am discontent for the brient offringes of we-

The i. Chap. Ho. ii.

thers, and with y^e fatnesse of fedbeastes. I
haue no pleasure in the bloude of bullockes,
lambes and gootes. When ye appeare before
me, who requyret^h you to treade within my
porches? Offre me no mo oblations, for it is
but lost labour. I abhoire youre incense. I
maye not a waye with youre newmoones,
your Sabbathes and solempne dayes. Your
fastinges are also in vayne. I hate youre
new holy dayes and fastinges, euen fro my
very hart. They make me weery, I can not
abyde them. Though ye holde out yo^r hon-
des, yet turne I myne eyes from you. And
though ye make many prayers, yet heare I
nothinge at all, for youre bondes are full of
bloude.

Wash you, make you cleane, put awaye yo^r
euell thoughtes out of my sight, cease from
doinge of euell and violence. Lerne to do
right, applie youre selues to equitye, deliuer
the oppressed, helpe the fatherlesse to his
right, let the wydowes complaynte come be-
fore you. Now go to (saith the LORDE) we
wil talke together. Is it not so? Though
your synnes be as read as scarlet, shal they
not be whyter then snowe? And though
they were like purple, shal they not be like
whyte woll? Is it not so? If ye be louynge &
obedient, ye shal enioye the best thinge that
groweth in the londe. But yf ye be obstina-
te and rebellious, ye shalbe deuoured with
the swerde: for thus the LORDE hath pro-
mised with his owne mouth.

How happeneth it then that the righte-
uous citie (which was full of equitye) is beco-
me vnfaithfull as an whore? rightuousnes
dwelt in it, but now murther. Thy siluer
is turned to dross, and thy wyne myrte w^o
water. Thy prynces are traytours and com-
panyons of theues. They lene giftes altoge-
ther, and solowe rewardes. As for the fa-
therles, they helpe him not to his right, ne-
ther wil they let the wydowes causes come
before them. Therefore speaketh the LORDE
God of hostes the mighty one of Israel: Ah
I must ease me of myne enemies, and a ven-
ge me vpoⁿ the. And therefore shal I laye my
honde vpon the, and burne out thy dross
from the fynest and purest, and put out all
thy leade, & set thy iudges agayne as they
were somtyme, and thy Senatours as they
were from y^e begynnynge. Then shalt thou
be called the righteous citie, the faithfull ci-
tie. But Sion shalbe redeemed with equitye,
and hyr captiuyte with rightuousnesse. For
the transgressours and vngodly, and soch as

As ii

Here .c.c
Amos .i.b
Mich .c.b

Esa .i.a

Zach .v.b
Mat .c.b
Esa .i.a

C
Iere .v.a
and .ii.a
and .ii.a

Deut .ii.b
Leui .xx.d
deut .as.d

Pro .xx.a
Eze .xx.b

Iere .v.g

Zach .v.b

Deut .33.a
Mich .i.a
Iere .g.b
Osee .7.c

Psal .as.c
Abac .c

Deut .as.d

Leuit .as.

Ro .9.f

Iere .7.c
Mat .9.b

The prophet Esay.

are become vnfaichfull vnto the LORDE, must all together be vterly destroyed.

And excepte ye be ashamed of the oke-trees wherin ye haue so delited, and of the gardēns that ye haue chosen: ye shalbe as an oke whose leanes are fallen a waye, and as a garden that hath no moystnesse. And as for the glory of these thinges, it shalbe turned to due strawe, and he that made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

The seconde Chapter.

And now this is the worde that was opened vnto Esay the sonne of Amos, vpon Iuda and Jerusalem. It will be also in processe of tyme: That the hill where the house of the LORDE is buylded, shal be yf these amonge hilles, and exalted aboue all little hilles. And al heithē shal please vnto him and the multitude of people shal go vnto him, speakinge thus one to another: vp, let vs go to the hill of the LORDE, and to the house of yf God of Jacob: yf he maye shewe vs his waye, and yf we maye walke in his pathes. For yf lawe shal come out of Syon, and the worde of God from Jerusalem, and shal geue sentence amonge the heithen, and shal reforme the multitude of people: So that they shal breake their swerdes and speares, to make scythes, scythes & sawes therof.

From that tyme forth shal not one people lift vp wapen agaynst another, neither shal they lerne to fighe from thensforth. It is to the that Icrie (o house of Jacob) vp, let vs walke in the light of the LORDE. But thou art scatred abroad with thy people (o house of Jacob) for ye go farre beyonde yof fathers, whether it be in Sorcerers whom ye haue as the phylistynes had) or in calkers of mens byrthes, wherof ye haue to many. As soone as youre londe was ful of syluer and golde, and no ende of youre treasure: so soone as youre londe was ful of stronge horses and no ende of youre charettes: Immediately was it ful of Idols also, euen workes of youre owne hondes, which ye your selues haue facioned, and youre synners haue made. There kneleth the man, there falleth the man downe before them, so yf thou canst not bringe him awaye from thence.

And therfore get yf soone in to some rock, and hyde the in the grounde from the sight of the fearful iudge, and from yf glory of his magnesty. Which casteth downe yf high lookes of presumptuous personnes, and bringeth lowe the pryde of mā, and he only shal

The iij. Chap.

be exalted in yf daye. For the daye of yf LORDE of hostes shal go ouer all pryde & presumption, vpon all the that exalte the selues, and shal bringe them all downe: vpon all high & stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all high hilles, and vpon all stoute mountaynes, vpon all costly towres, and vpon all stronge walles, vpon all shippes of the see, and vpon enery thinge yf is glorious and pleasaunt to loke vpon.

And it shal bunge downe the pryde of man, and laye mans presumptionnesse full lowe, and the LORDE shal only haue the victory in that daye. But the Idols shal utterly be rote out. Men shal crepe in to holes of stone, and in to caues of the earth, from the sight of the fearful iudge, and from the glory of his magnesty: what tyme as he shal make him vp to shake the earth. Then, the shal mā cast awaye his goddes of syluer and golde (which he neuer theles had made to honoure the) vnto Molles and Bactes: that he maye the better crepe in to the canes and rockes, and in to the cliffes of hard stones, from yf sight of the fearful iudge and from the glory of his Magnesty.

The thirde Chapter.

Every man can eschue a persone moued in anger, for what doth he wysely? Euen so shal yf LORDE of hostes take awaye fro Jerusalem & Iuda, all possessions & power, all meate and drinke, yf caprayne and the soundyare, yf iudge and the prophete, the wyse and the aged mā, the worshipful of fiftye yeare olde; and the honorable: the Senatours, and men of vnderstandinge: the masters of craftes and oratours. And I shal geue you children to be youre prynces (saith the LORDE) and babes shal haue the rule of yon. One shall ever be doinge violence and wronge to another. The boye shal presume agaynst the elder, and the vyle persone agaynst the honorable. Yee one shal take a frende of his owne kynred by yf besome, and saye: thou hast clotheinge, thou shalt be oure heade, for thou mayest kepe us from this fall and parell.

Then shall he sweare and saye: I can not helpe you. Moreover, there is nether meate ner clotheinge in my house, make me no ruler of the people. For Jerusalem and Iuda must decaye, because that both their wordes and counsels are agaynst the LORDE, they prouoke the presence of his magnesty vnto anger. The chaunginge of their countenance bewrayeth them, yee they declare their owne synnes themselves, as the Sodo

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mites, & hyde the not. Wo be vnto their son-
les, for they shalbe heuely rewarded. Then
shal they saye: O happie are the godly, for
they maye enioye the frutes of their studies.
But wo be to y vn godly and vnrighteous
for they shalbe rewarded after their wor-
tes. O my people, rybaudes oppresse y, and
women haue rule of the.

Roma. 2. a
Matth. 23. d

Isa. 28. b
Jud. 1. c

Isa. 3. a

C O my people, thy leders deceaue the, and
treade out the waye of thy footstepes.
The LORDE is here to comon of the matter,
and stonde to geue iudgment with the
people. The LORDE shal come forth to rea-
son with the Senatours and prynces of his
people, and shal saye thus vnto them: It is
ye that haue burnt vp my vnyearde, the
robbery of the poore is in youre house. Wher
fore do ye oppresse my people, and marre y
faces of the innocentes? thus shal the God
of hoostes reuyle them.

Moreover thus saith y LORDE: Seinge
the daughters of Sion are become so prou-
de, and come in with stretched out neckes,
and with vayne wanton eyes: seinge they
come in trippinge so nyce ly with their feet:
D Therefore shal the LORDE shawe the heades
of the daughters of Sion, and make their
bewtie bare in that daye. In that daye shal
the LORDE take awaye the gorgeousnes of
their apparel, and spanges, cheynes, paret-
tes, and colares, biacelettes and hooones, y
goodly floured, wyde and broderd raymēt,
busshes and headbandes, rynges and gar-
landes, holy daye clothes and vales, kerch-
nes and pyrmes, glasse and smockes, bonet-
tes and raches.

And in steade of good smell there shalbe
stynck amonge them. And for their gyrdles
there shalbe losse bondes. And for wellet
hayre there shalbe baldnesse. In steade of a
stomacher, a sack cloth, and for their bewty
wythrednesse and sonneburnynge. Their
husbondes and their mightie men shal pe-
rish with the swerde in batell.

The fourth Chapter.

A T that tyme shal their gates mourne
and complayne, and they shal syt as de-
solate folck vpon the earth. Then shal se-
uen wyues take holde of one man, and saye:
we will laye all oure meat and cloothinge
together in comon, only that we maye be
called thy wyues, and that this shamefull
reprofe maye be take from us. After that ty-
me shal the braunch of y LORDE be beutiful
and mightie, and y frute of the earth shal-
be fayre and pleasaunt for those Israelites
that shall sprynge therof. Then shall the

Zach. 3. b

Esaie 62. c

The v. Chap. Jo. iii.

remnaunt in Sion and the remnaunt at
Jerusalem be called holy: namely all such
as are witten amonge the luynges at Je-
rusalem: what tyme as the LORDE shal
wash awaye the desolacion of the dought-
ters of Sion, and pouрге the bloude out from
Jerusalem, w y wynde of his smoke and fyre.

Moreover vpon all the dwellinges of the
hill of Sion and vpon their whole congre-
gacion, shal the LORDE prouyde a cloude
and smoke by daye, and the shynynge of a
flammyng fyre by night, for all their glory
shalbe preserved. And Jerusalem shal be a
tabernacle for a shadowe because of here in
the daye tyme, a place and refuge where a
man maye kepe him for wether and rayne.

The V. Chapter

NOW well than, I will synge my belo-
ued frende a songe of his vnyearde.

My beloued frende hath a vnyearde in
a very frutefull plenteous ground. This
he hedged, this he walled rounde aboute,
and planted it with goodly grapes. In
the myddest of it buylde he a towre, and
made a wyne presse therein. And afterwarde
when he looked y it shulde bringe him gra-
pes, it brought forth thornes. I shewe you
now my cause (o ye Citysens of Jerusalem
and whole Juda:) Judge I praye you bet-
wixte me: and my wynegardinge. What
more coude haue bene done for it, that I ha-
ue not done? Wherfore then hath it geuen
thornes, where I looked to haue had grapes
of it?

Isa. 2. c
Matth. 21. d

Isa. 2. d

Well, I shall tell you how I will do w
my vnyearde: I will take the hedge from
it, that it maye perishe, and breake downe y
wall, that it maye be troden vnder foote. I
will laye it waist, that it shall nether be
twysted nor cut, but beare thornes and bre-
ares. I wil also forbyd y cloude, that they
shal not rayne vpon it. As for the vnyear-
de of the LORDE of hoostes it is the house of
Israel, and whole Juda his fayre plantin-
ge. Of these he looked forequyte, but se there
is wronge: for rightuousnesse, lo, It is but
misery.

Wo to you that ioyne one house to ano-
ther, and bunge one londe so nigh vnto ano-
ther, till ye can get no more grounde. Wil ye
dwell vpon the earth alone? The LORDE of
hoostes rowneth me thus i myne eare: shal
not many greater and more gorgeous hou-
ses be so waist, that no man shall dwell in
the? And ten akers of vynes shal geue but
a Quarte, and xxx. bushels of sedge shal geue
but thre.

Esaie 22. c
and 25. c

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Wo be vnto them that ryse vp early to vse them selues in dronkynnes, and yet at night are more superfluous with wyne. In whose companies are harpes and lutes, tabrettes and pipes, and wyne. But they regard not the worke of the LORDE, and consider not the operaciō of his hondes. Therefore cometh my folck also in captiuite, because they haue no vnderstandynge. Their glory shalbe myrte with hūger, and their pryde shalbe marred for thurst. Therefore gaperth hel, and openeth hyr mouth marvelous wyde: that pryde, boostinge and wisdom, with such as reioyse therein, maye descend in to it.

Thus shal man haue a fall, he shalbe brought lowe, and the high lokes of the proude layde downe. But the LORDE of hostes, y holy God: shalbe exalted and vntouched, when he shal declare his equityte and righteuousnesse after this maner. Then shal y lambes eate their apoynted foder, and shal fede plenteously in the mountaynes. Wo vnto vayne persones, that drawe wickednes vnto the, as it were with a corde: and synne, as it were with a cart rope. Which vse to speake on this maner: let hym make hysf now, and go forth w his worke, that we maye se it. Let the counsell of y holy one of Israel come, and drawe nie, y we maye knowe it.

Wo vnto them that call euell good, and good euell: which make darckness light, and light darcknesse, y make sower swete, and swete sower. Wo vnto them that are wyse in their owne sight, and thinke them selues to haue vnderstandinge. Wo vnto them, y are connyng men to suppe out wyne, and expecte to set vp dronkenesse. These gyue sentence with the vngodly for rewardes, but condemne the iust cause of the righteuous.

Therefore, like as fyre licketh vp the strawe, and as the flame cōsumeth the stubble: Euen so (when their root is ful,) their blossom shal vanish awaye like dust or smoke. for they despyse the lawe of the LORDE of hostes, and blaspheme the worde of the holy maker of Israel.

Therefore is the wiath of the LORDE kindled also agaynst his people, and he shal keth his honde at them: yee he shal smyte so, that the hillies shal tremble. And their carcasses shal lye in the open stretes, like myre. After all this, the wiath of God shal not ceasse, but he shal stretch his hōde wyder. And he shal gyue a toke vnto a straunge people, and call vnto them in a farre

The vi. Chap.

countrie: and beholde, they shal come hastily with spede. There is not one faynt nor feble amonge them, no nor a slogish nor sleperry parson. There shal not one of them put of the gyrdle from his loynes, ner loose the lachet of his shue. Their arrowes are sharpe, and their bowes bent. Their horse hocfes are like flynt, and their cart wheles like a stormy wynde. Their crie is as it were of a lyon, and the roaringe of them like lyons whelpes. They shal roare, and hatch vp the praye, and no man shal recover it or get it from the. In that daye they shal be so scarce vpon them, as the see. And yf we loke vnto the londe, beholde, it shalbe all darcknesse and sorewe. Yf we loke to heauen: beholde, it shalbe darck with careful desperation.

The vi Chapter.

In the same yere y kynge Osias dyed, y I sawe the LORDE sittynge vpon an high and glorious seate, and his trayne fylled y palace. From aboue flakred the Seraphins, wherof enery one had sex wynges. With twayne ech couered his face, w twayne his fete, and with twayne dyd he flye. They cried also ech one to other on this maner: holy, holy, holy is the LORDE of hostes. The whole wolde is ful of his glory. Yee the geasles and boyled ekes moued at their crienge, and the horse was ful of smoke. Then I sayde: Who is me. For I was astonished: that I (which am a man of encle lippes, and dwell amonge people y hath encle lippes also:) Shulde se y Kynge and LORDE of hostes with my ne eyes.

Then fiewe one of the Seraphins vnto me, hauinge a hote cole in his honde, which he had taken from the auter with the tonges, and touchd my month, and sayde: lo, this hath touchd thy mouth, and thy synne forgiven. After this I herde the voyce of the LORDE takynge advysement on this maner: Whom shall I sende, and who wilte cure messaunger? The I sayde: here am I, sende me. And so he sayde: go, and tel this people: ye shall heare in dede, but ye shall not vnderstande, ye shall plane lyse, and not perceaue. And harden the harte of this people, stoppe their eares, and shut their eyes, that they se not w their eyes, heare not with their eares, and vnderstande not with their hartes, and conuert and be healed.

Then spake I: LORDE, how longe hean

2 Reg. 22 c
4 Reg. 2. a
2 Par. 6 d

Apoc 4 c
B

March. 13 b
Mar. 4 a
Luc 8 b
Act. 26 f
Iohā. 12 f
Rom. 11 b

The prophet Esay.

D swered: until the cities be utterly without inhabitours, and y houses without men, till the lode be also desolate, and lye vntuyl ded. For the LORDE shal take the men farre awaye, so that the londe shal lye waiste. Neuertheles, the tenth parte shal remayne therein, for it shal conuerter and be frute ful. And likewise as the Terebyntes and Oletrees bunge forth their frutes, so shal the holy sede haue frute.

Isa. 36

The seventh Chapter.

A T happened in the tyme of Ahas the sonne of Ionathas, which was the sonne of Joathan Kyng of Iuda: that Rezin the Kyng of Siria, and Poca Rome lies sonne, Kyng of Israel: wente vp to ward Jerusalem to beseye it (but wanne it not). Now when the house of Dauid (that is Ahas) herde worde therof, y Siria and Ephraim were confederate together: his herte quaked (ye and y hertes also of his people) like as a tree in the felde, that is moued with the wynde.

Then sayde God vnto Esay: go mete Ahas (thou and thy sonne Sear Jasub) at the heade of y ouer pole, in the fore path by the fullers grounde, and saye vnto him: take hede to thyself and be still, but feare not, nether be faynt harted, for these two tales: that is: for these two smokyng fyre brandes, the wraith and furiousnes of Rezin the Sirian and Rome lies sonne: because that the Kyng of Siria Ephraim and Rome lies sonne haue wickedly conspyred

B agaynst the, sayenge: We will go downe in to Iuda, vexe the, and brynge them vnder vs, and set a Kyng there, euen the sonne of Taball. For thus saith the LORDE God ther to, It shall not so go forth, nether come so to passe: for the head cite of y Sirians is Damascus, but the head of Damascus is Rezin. And after fyue and threescore yere, shal Ephraim be nomore a people. And the chese cite of Ephraim is Samaria, but the head of Samaria is Rome lies sonne. And yf ye beleue not, there shall no promyse be kepte with you.

Isa. 37

Moreover, God spake vnto Ahas, sayenge: requyre a token of the LORDE thy God, whether it be towarde the depth beneath or towarde y hight aboue. The sayde Ahas: I will requyre none, nether will I tempte the LORDE. The LORDE answered: Then he are to, ye of the house of Dauid: Is it not ynough for you, that ye be greuous vnto men, but ye must greue my God also? And therfore the LORDE shal geue you a token

The viij. Chap. Ho. iij.

of him self: Beholde, a virgin shal coceare and beare a sonne, and shal call his name Emanuel. Butter and hony shal he eate, y he maye knowe the euell, and chose y good. But ouer that childe come to knowlege, to eschue the euell and chose the good: The londe (that thou art so afrayde for) shal be desolate of both hir kynges.

Luc. 1 d
Math. 1 d

The LORDE also shal sende a tyme vpon the, vpon thy people, and vpon thy fathers house (soch as neuer came sence the tyme y Ephraim departed from Iuda) thow y kyng of the Assirians. For at the same tyme shal the LORDE whistle for the flies y are aboute the water of Egipte, and for y Beyes in the Assirians londe. These shall come, and shal light all in the valeyes, in y vowtes of stone, vpon all grene thinges, and in all comers.

2. Par. 32 a
Esa. 36 a

At the same tyme shal the LORDE shau the hayre of the heade and the fere and the beard clene of, with the rasoure that he shall paye them withall beyonde the water: namely, with y kyng of the Assirians. At the same tyme shall a man lye with a cowe, and two shepe. Then because of the aboundaunce of mylk, he shal make butter and eat it. So that euery one which remaineth in the londe, shal eate butter and hony. At the same tyme all vynyardes (though there be a thousand vines in one, and were solde for a thousand siluerlinges) shal be turned to briers and thornes. Like as they shal come in to the londe with arrows and bowes, so shal all the londe become briers and thornes. And as for all hilles that now are herren downe, thou shalt not come vpon them, for feare of briers and thornes. But the catel shal be dryuen thither, and the shepe shal fede there.

E
2. Par. 32 e

The viij Chapter.

Wouer the LORDE sayde vnto me: Take the a greate leafe, and wyte in it, as men do with a penne, that he speede him to robbe, and haist him to spoyle. And Immediately I called vnto me faithfull wytnesses: Vias the prest, and Zacharias y sonne of Barachias. After that went I in to the prophetisse, that now had conceaued and borne a sonne. Then sayde the LORDE to me: geue him this name: Maher schal haschbas, that is: a speedier robber, an hastie spoyle. For why, ouer the childe shal haue knowlege to saye: Abi and Im, y is father, and mother: shal y riches of Damascus and y substaunce of Samaria be take awaye, thow y kyng of y Assirians.

Esa. 38 b

4. Re. 16 b
4. Re. 17 a

Aaa iij

The prophet Esay.

B

Jer. 2. 2
Psal 132. 2
Esai. 30. 2
Iohel 9. 2

The **LORDE** spake also vnto me, sayenge: for so much as the people refuseth the stillerminge water of Silo, and put their delite in Rezin and Romelies sonne: Beholde, the **LORDE** shal bringe mightie and great floudes of water vpon them: namely, y^e kynge of the Assirians with all his power. Which shal poure out his fury vpon euery man, and reuue one all their bankes. And shal breake in vpon Iuda, increasinge in power, till he ge: him by the throte. He shal fyl also the wyteresse of thy londe wth his brode wynges, O **Emmanuel**. So together ye people, and gather ye, hearken to all ye of farre countrees. Mustre you, and gather you: mustre you and gather ye, take youre councel together, yet must youre councel come to nought: go in honde withal, yet shal it not prospere. Excepte **Emmanuel**: (that is God) be with us. For the **LORDE** chastised me, and toke me by y^e honde, and warned me, sayenge vnto me: that I shulde not walke in the waye of this people. He sayde morouer: rounde with none of the, who so euer saye: yonder people are bounde together. Nevertheless feare them not, nether be a frayde of them, but sanctifie the **LORDE** of hostes, let him be youre feare and drede. For he is the sanctifiinge, and stone to stomble at, y^e rock to fall vpon, a snare and net to both the houses: to I^srael, and the inhabitours of Ierusalem. And many shal stomble, fall, and be breke vpon him: yee they shal be snared and taen.

C

Esai. 19. c

1. Pet. 2. b
4. Reg. 17. g
Matth. 10. d
1. Cor. 1. d
1. Pet. 2. b

D
Daniel. 2. d

Heb. 2. d

Psal. 19.

Now laye the witnessses together (saye the **LORDE**) and seale the lawe with my disciples. Thus I waite vpon the **LORDE**, that hath turned his face from the house of Iacob, and I loke vnto him. But lo, as for me, and the children which the **LORDE** hath geuen me: we are a token and a wonder in I^srael, for the **LORDE** of hostes sake, which dwelleth vpon the hill of Syon.

And therefore yf they saye vnto you: aske councel at the soothsayers, with ches, charmers and comurers, then make them this answer: Is there a people any where, that axeth not councel at his God: whether it be concernyng the dead, or the lyuynge? If any man want light, let him loke vpon the lawe and the testimony, whether they speake not after this meanynge. If he do not this, he stombleth and suffreth hunger. And yf he suffre hunger, he is out of patience, and blasphemeth his kynge and his God. Then loketh he vwarde, and downe warde to the earth, and beholde, there

The ix. Chap.

is trouble and darcknesse, veracion is reuue aboute him, and the cloude of erreure. And out of soch aduersite, shal he not escape.

The ix. Chapter

Given like as in tyme past it hath bene well sene, that y^e londe of Zabulon and the londe of Neptthali (where thorow the see waye geeth ouer Iordane in to the londe of Galilee) was at the first in litle trouble, but afterwarde soe vexed.

Matth. 4. b

4. Reg. 13. f
4. Reg. 17. a

Nevertheless y^e people that haue dwelt in darcknesse, shal see a greate light. As for them that dwelt in the londe of the shadowe of death, vpon them shal the light shyne. Shalt thou multiplie the people, and not increase the ioye also? They shal reioyse before the euen as men make mery in harvest, and as men that haue gotten the victory, when they deale the spoyle. For thou shalt breake the yecke of the peoples burden: the staff of hys shulder, and the rod of his oppressoure, as in y^e daye at Madiã.

Psal. 118. x
Prouer. 16. c

Esai. 37. f
Iudi. 6. and
7.

Morouer all temerarious and sedicious power (yee where there is but a core fylled wth bloude) shal be burnt, and fede the fyre. For vnto us a childe shal be borne, and vnto us a sonne shal be geue. Vpon his shulder shal the kyngdome lye, and he shal be called wth his owne name: The wonderous geuer of councel, the mightie God, the euerlastinge father, the pryncce of peace, he shal make ende to encrease the kyngdome and peace, and shal syt vpon the seate of Dauid and in his kyngdome, to set vp the same, to stablish it with equitye and righteounesse, from the .ce. forth for euermore. This shal the geuynge of the **LORDE** of hostes bringe to passe.

Luc. 1. c
Matth. 1. c

Phil. 4. b
Daniel. 2. g
7. c
Iohel. 12. d

The **LORDE** sent a woide into Iacob, the same is come in to I^srael. All the people also of Ephraim, and they that dwelt in Samaria, can saye with pryde and hie stomakes, on this maner: The tyle worcke is fallen downe, but we will buylde it with harder stones. The Melbery tymbreys broken, but we shal set it vp agayne with Cedre. Nevertheless, the **LORDE** shal prepare Rezin the enemye agaynst the, and so orde their aduersaries, that y^e Sirians shal laye holde vpon them before, and the Philistynes behynde, and so denure I^srael with open mouth.

After all this, the wrath of the **LORDE** shal not ceasse, but yet his hande shal be stretched out still. For the people turneth not vnto him, that chastiseth them, nether

Esai. 5. d. 10. a

The prophet Esay.

do they seke the LORDE of hoostes. Therfore the LORDE shal rote out of Israel both heade and tale, braunch and twygge in one daye. By the heade, is vnderstonde the Senatoure and honorable man, and by y tale, the prophet that preacheth lyes. For all they which enfourme the people that they be in a right case, soch be disceauers. Soch as men thynke also to be perfecte amonge these, are but cast awaye.

D Therfore shal the LORDE haue no pleasure in their yonge me, nether fauoure their fatherlesse and wydowes. For thei are altogether ypocrites and wicked, and all their mouthes speake foly. After all this shal not the LORDES wiath cease, but yet his honde shalbe stretched out still. For the vngodly burne, as a fyre in the bryers and thornes: And as it were out of a fyre in a wode or a redbush, so ascendeth the smoke of their pryde.

For this cause shal y wiath of the LORDE of hoostes fall vpon the londe, and the people shalbe consumed, as it were with fyre, no man shal spare his brother. As a man do turne him to the right honde, he shal famesh, or to the lefte hande to eat, he shal not haue ynough. Euery man shal eate the flesh of his owne arme: Manasses shal eate Ephraim, and Ephraim Manasses, and they both shal eate Juda. After all this shal not the LORDES wiath cease, but yet shal his honde be stretched out still.

The tenth chapter.

Who be vnto you y make vnrighuous lawes, and deuyse thinges, which be to harde for to kepe: wherthorow the poore are oppressed, on euery syde, and the innocetes of my people are there with robbed of iudgment: that wydowes maye be youre praye, and that ye maye robbe the fatherlesse. What will ye do in tyme of the visitacion and destruction, that shal come from farre: To whom will ye renne for helpe: or to whom will ye geue youre honoure, that he maye kepe it: that ye come not amonge the prisoners, or lye amonge the deed? After all this shal not the wiath of the LORDE cease, but yet shal his honde be stretched out still.

Who be also vnto Assur, which is a staff of my wiath, in whose honde is the rod of my punishment. For I shal sende him amonge those ypocritish poeple, amonge the people that haue deserued my disfauoure shal I send him: that he maye utterly robbe them, spoyle them, and treade them

The x. Chap. Ho. v.

downe like the myre in the strete. Howbeit his meanyng is not so, nether thinketh his harte of this fashon. But he ymagineth only, how he maye ouerthrowe and destroye moch people, for he saith: are not my pynces all kynges? Is not Calno as easie to wynne, as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lighter to ouercome Damascus the Samaria? As who say: I were able to wynne the kingdome of the Idolaters and their goddes, but not Jerusalem and Samaria. Shal I not do vnto Jerusalem and their ymages, as I dyd vnto Samaria and their ymages?

Wherfore the LORDE saith: As soone as I haue perfourmed my whole worke vpon the hyl of Syon and Jerusalem: the will I also vyset the noble and stoute kyng of Assiria, with his wysdome and pryde. For he stondeyth thus in his owne conceite: This do I, thorow the power of myne owne honde, and thorow my wysdome: For I am wyse, I am he that remoue the londes of the people, I robbe their prynces: and (like one of the worthies) I dryue them from their hie seates. My honde hath founde out the hoostes of the people, as it were a nest. And like as egges, that were layde here and there, are gathered together: So do I gather all countrees. And there is no man, y darre be so bolde, as to touch a fether, that darre open his mouth, or once whisper.

But doth the are boost itself, agaynst him y heweth therewith, or doth the sawe make eny krakinge, agaynst him that ruleth it? That were even like, as yf the roddyde exalte it self agaynst him, that beareth it: or as though y staff shulde magnifie it self, as who saye: it were no wodd. Therfore shal the LORDE of hoostes sende him pouerte in his riches, and burne vp his power, as it were with a fyre. But the light of Israel shalbe y fyre, and his Sanctuary shalbe the flaine, and it shal kyndle, and burne vp his thornes and bryers in one daye, yee all the glory of his woddos and felde shalbe consumed with body and soule. As for him self, he shalbe as one chased awaye. The trees also of his felde shalbe of soch a nombre, that a childe maye tell them.

After y daye shal the reminaunt of Israel, and soch as are escaped out of the house of Jacob, seke no more coforte at him that smote them, but shal conforte them selues with faithfulness and treuth in the LOR-

4. Reg. 18. f

Deut. 8. d
Esa. 47. b
Eze. 29. b

Esa. 45. b
Rom. 9. c

Esa. 37. f

Mat. 11. a

Luc. 11. f
Mat. 23. a
Esa. 28. a

Esaie 5. d
and 9. c

Esaie. 26. a
Iere. 23. b
Eze. 21. b

The prophet Esay.

DE, the holy, one of Israel. The remnant, yee and the posterite of Jacob, shal couerte vnto God the mighty one. For though thy people (o Israel) be as the sonde of the see, yet shal but the remnant of them only conuerte vnto him. Perfecte is the iudgment of him that floweth in rightuousnesse: and therfore y^e **LORDE** of hostes shal perfectly fulfil the thinge, that he hath determined in the myddest of the whole worlde. Therefore thus saith the **LORDE** God of hostes: Then my people, that dwellest in Sion, be not a frayde for the kinge of the Assirians: he shal wagg his staff at the, yee and beate the with the rodd, as the Egypciā dyd sometyne: But soone after, shal my wrath and my indignacion be fulfilled agaynst their blasphemies.

Moreover the **LORDE** of hostes shal prepare a scourge for him, like as was the punishment of Nadiā vpon y^e mount of Oreb. And he shal lift vpon his rod over the see, as he dyd sometyne over the Egypciāns. Then shal his burthen be taken from thy shoulders, and his yock from thy neck, yee the same yock shal corrupte for very fatnesse. he shal come to Aiath, and go thorow toward Migron. But at Machmas shal he muster his hoste, and go ouer y^e foorde. Gaba shal be their restinge place, Ramas shal be a fraide, Gaba Saul shal fle awaye. The voyce of y^e noyse of thy horses (o daughter Galim) shal be herde vnto lais and to Anathoth, which also shal be in trouble. Madmena shal tremble for feare, but the cities of Gabim are many, yet shal he remayne at Nob that daye. After that, shal he lift vpon his honde agaynst the mount Sion, and agaynst the hill of Jerusalem. But se, the **LORDE** God of hostes shal take awaye the proude from thence, wth feare. he shal hew downe the proude, and fel the hie mynded. The thornes of the wod shal be rooted out wth yron, and Libanus shal haue a mightie fall.

The xi. Chapter.

After this there shal come a rod forth of y^e Rynede of Jesse, and a blossome out of his rore. The spere of the **LORDE** shal light vpon it: the spere of wysdome, and vnderstandinge: the spere of counsell, and strength: y^e spere of knowlege, and of the feare of God: and shal make him seruent in the feare of God. For he shal not geue sentence, after the thinge y^e shal be brought before his eyes, nether reprove a matter at the first hearinge: but with rightousnesse shal he iudge the poore, and with holynes

The xij. Chap.

shal herefourme the symple of the worlde. he shal smyte y^e worlde with y^e staff of his mouth, and with y^e breath of his mouth shal he slaye the wicked. Rightuousnesse shal be the gyrdle of his loynes, treuth and faithfulness the gyrdinge vpon of his raynes. The shal y^e wolfe dwel with the lābe, and the leopard shal lye downe by the goate. Bullokes, lyons and catel shal kepe company together, so that a litle childe shal dryue them forth. The cowe and the Beere shal fede together, and their yongones shal lye together. The lye shal eate strawe like the ore, or the core. The childe whyle he sucketh, shal haue a desyre to the serpent's nest, and whē he is weened, he shal put his hande in to the Cockatrice denne. A man shal do euill to another, no man shal destroye another, in all the hill of my Sanctuary. For the earth shal be ful of y^e knowlege of y^e **LORDE**, enen as though the water of the see flowed ouer the earth.

Then shal the Gentiles enquire after the rore of Jesse (which shal be set vpon for a token vnto the Gentiles) for his dwellinge shal be glorious. At the same tyme shal the **LORDE** take in honde agayne, to conquire y^e remnant of his people (which are left alyue) from the Assirians, Egypciāns, Arabians, Morians, Elamites, Caldeyes, Antiochiāns and Iūdēes of the see. And he shal set vpon a toke amonge the Gentiles, and gather together y^e dispersed of Israel, yee and the outcastes of Iuda from the some corners of y^e worlde. The hatred of Ephraim, and y^e enmyte of Iuda shal be clere rooted out. Ephraim shal beare no euill wil to Iuda, and Iuda shal not hate Ephraim: but they both together shal flye vpon the shoulders of the philistynes toward the West, and spoyle them together that dwell toward the East. The Idumytes and the Moabites shal let their hōdes fall, and the Ammonites shal be obedient vnto them.

The **LORDE** also shal cleue the tungenes of the Egypciāns see, and with a mightie wynde shal he lift vpon his honde ouer Nilus, and shal smyte his seuē streames and make men go euer drye shod. And thus shal he make a waye for his people, y^e remayneth from the Assirians, like as it happened to y^e Israelites, what tyme they departed out of the londe of Egypte.

The xij. Chapter.

SO that then thou shalt saye: O **LORDE**, I thanke the, for thou wast displeased at me, but thou hast refrayned thy

Isa. 19. c
Ro. 9. c
Esa. 29. f
and 11. c

Esa. 37. t
Iudic. 7. g
Ezo. 14. c

2. thesa. b

Eph. 6. b

B

Esa. 6. d

Esa. 6. d

Abac. 1. b

C

Ro. 15. b

Esa. 10. d

Luc. 1. c

D

Ezo. 14. f

X

The prophet Esay.

The xiiij. Chap. Fo. vi.

Abac. 3. c
Exo. 15. a
Psal. 117. b

wrath, and hast mercy vpon me. Beholde, God is my health, in whom I trust, and am not a frayde. For the LORDE God is my strength, and my prayse, he also shalbe my refuge. Therfore with ioye shal ye drawe water out of the welles of the Sauoure, and then shal ye saye: Let vs geue thanks vnto the lord, and call vpon his name, and declare his counsels amonge the people, and kepe them in remembraunce, for his name is excellēt. O synge praises vnto the LORDE, for he doth greate thinges, as it is knowne in all the worlde. Crie out, and be glad, thou that dwellest in Sion, for greate is thy prince: the holy one of Israel.

The XIII. Chapter.

Psal. 104. a
1. Para. 15. b

A This is y heuy burchē of Babilō, which Esaye the sonne of Amos dyd se. Make some tokēs to the hie hilles, call vnto them, holde vp youre hōde, that the prynces maye go in at the doore. For I will sende for my debites and my gyautes (sayeth the LORDE) and in my wrath I will call for soch, as tryumphe in my glory.

4. Re. 7. b
1. Mac. 5. a

With that, me thought I herde in the mountaynes, a noyse, like as it had bene of a greate people: and a russhinge, as though the kyngdomes of all nacions had come together. (And the LORDE of hoostes was the caprayne of the whole armye.) As they had come not only out of farre countrees, but also from the endes of the heauē: Luc the LORDE himself with the ministers of

B his wiath, to destroye the whole lōde. Mourne therfore, for the daye of the LORDE is at honde, and cometh as a destroyer from y allmighty. Then shall all bondes be letten downe, and all mens hertes shal melt awaie, they shal stonde in feare, carefulnesse and sorrowe shal come vpo them, and they shal haue payne, as a woman that traueleth with childe. One shall euer be abasshed of another, z their faces shal burne, like y flāme.

Naū. 2. c

1. Zec. 32. b
1. Ioc. 2. b
and 3. c

For lo, the daye of the LORDE shall come, terrible, full of indignacion and wrath: to make the londe waiste, and to root out the synne therof. For the starres and planetes of heauen shal not geue their light, the Sonne shalbe quenched in the rysinge, and the Moone shal not shyne with his light. And I wil punyssh the wickednesse of the worlde, z the synnes of the vngodly, sayeth the LORDE. The hye stomackes of the proude will I take awaye, and will laye downe the boostinge of tyrantes. I will make a man dearer thē syne golde, and a man to be more worth, thē a golden wedge of Ophir. Moreover, I will

so shake the heauē, that the earth shall remo out of hir place.

Thus shall it go w Babilon, in the wiath of the LORDE of hoostes in y daye of his fearfull indignaciō. And Babilon shalbe as an hunted or chased doo, and as a flocke w out a shepherde. Every mā shal turne to his owne people, z fle echone into his owne londe. Who so is founde alone, shalbe shot thorow: And who so gather together, shalbe destroyed w the swerde. Their childien shalbe slayne before their eyes, their houses spoyled, z their wyues rauyshed. For lo, I shall bunge vp y Medes agaynst thē, which shal not regarde syluer, nor be desyrons of golde. Then shall yonge mens bowes be knapped asunder. The Medes shal haue no pitie vpo womē w childe, z their faces shal not spare y childrē. And Babilō (y glory of kyngdomes and bewtie of the Caldees honō) shalbe destroyed, eue as God destroyed Sodom z Gomorra. It shal neuer be more inhabited, ne ther shal there be eny more dwellinge there, from generacion to generacion.

Gen. 19. c

The Arabians shall make no mo tentes there, nether shall the shepardes make their fōldes there eny more: but wyld beasts shal liethere, z y houses shalbe full of greate Oules. Estriches shal dwell there, z Apes shal daunse there: The litle Oules shal crie in the palaces, one after another, z Diaggos shalbe in the pleasaunt perlours. And as for Babilons tyme, it is at honde, z hir dayes maye not be longe absent.

The XIII. Chapter.

Wet y LORDE wilbe mercysfull vnto Jacob, z wyll take vp Israel agayne, z set thē in their owne lōde. Strangers shal cleue vnto thē, z get thē to y house of Jacob. They shal take y people, z cary thē home w thē. And y house of Israel shal haue thē in possession, for seruantes z maydēs in y lōde of y LORDE. They shal take those prisoners, whose captyues they had bene afore: z rule those, y had oppressed thē. When y LORDE now shal bringe y to rest, frō y trauayle, feare, z harde bondage y thou wast laden with all: then shalt thou vse this mockage vpon y kinge of Babilon, z saye: How happeneth it y y oppiessour leaueth of? It y golden tribute come to an ende? Doubtes the LORDE hath broken the staff of the vngodly, z the cepter of y lordly. Which whē he is wroth, smyteth y people w durable strokes, z in his wōders he persecuteth thē, z tameth thē cōtinually. And therfore y whole worlde is now at rest and quyetnesse, z men synge for ioye.

Abdic. 1. d
Zach. 2. b

The prophet Esay.

The xx. Chap.

B Re euen the fyne trees and Cedres of Libanus reioyse at thy fall, sayenge: Now y thou art layde downe, there come no mo vp to destroye vs. Hell also trembleth at thy conmyng. All mightie men and prynces of the earth, steppe forth before the. All kynges of the earth stonde vp fro their seates, that they maye all (one after another) synge and speake vnto the. Art thou wounded also as we? art thou become like vnto vs? Thy pompe and thy pryde is gone downe to hell: No thes shalbe layde vnder the, & wormes shalbe thy coueringe.

Luc. 10. c

Apo. 11. d

How art thou fallen from heauen (o Lucifer) thou faire morninge childe: hast thou gotten a fall euen to the grounde, thou that (not withstandinge) dydest subdue the people? And yet thou thoughtest in thine harte: I

C will clymme vp in to heauen, and make my seate aboue the starres of God, I will syt vpon the glorious mount toward the North, I will clymme vp aboue the cloudes, & will be like the highest of all. Yet darre I saye, & thou shalt be brought downe to the depe of hell. They that se the, shal narrowly lōke vpon the, and thinke in them selues, sayenge: Is this the man, that brought all londes in feare, and made y kingdomes a frayde: Is this he that made the worlde in a maner waist, & and layde the cities to the grounde, which let not his prisoners go home?

Eze. 31. c
Eze. 31. c

How happeneth it, that the kynges of all people lie, euery one at home in his owne palace, with worshippe, and thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are short thorow with the swerde: as they that go downe to the stonnes of the depe: as a dead carse that is troden vnder fete: and art not buried w them? Euen because that thou hast waisted thy lōde, and destroyed thy people. For the generacion of the wicked shalbe without honō, for euer. There shal a waye be sought to destroye their childre, for their fathers wickednes: they shal not come vp agayne to possesse the londe, and fyll the worlde ful of castels and townes.

D I wil stonde vp agaynst them (sayeth the LORDE of hoostes) and root out y name and generacion of Babilon (saith the LORDE) & wil gene it to the Otters, and wil make water podels of it. And I wil swepe them out with the besome of destruccion, sayeth the LORDE of hoostes. The LORDE of hoostes hath swome an ooth, sayenge: It shal come to passe as I haue determined: & shalbe fulfilled as I haue deuysed. The Assyrians shalbe destroyed

Esa. 37. a

in my londe, and vpon my mountayntaines wyll I treade them vnder fore. Wher thorow his yocke shal come from you, & his burthen shalbe taken from youre shulders. This deuyce hath God taken thorow the whole worlde, and thus is his honde stretched out ouer all people. For yf the LORDE of hoostes determe a thinge, who wyl dysannulle it? And yf he stretch forth his honde, who wil holde it in agayne?

The same yere that kyng Achas dyed, God threathed by Esay on this maner: Reioyse not thou whole Palestina (as though y rod of him y beateth the were broken: for out of y serpentes rote, there shal waxe a koeatrice, & the frute shalbe a fyrie worme. But the poore shal fede of the best thinges, and the symple shal dwell in safetie. Thy rotes wil I destroye w hunger, and it shal slaye y remnant. Mourn ye portes, wepe ye Cities. And feare thou (o whole Palestina) for there shal come fro the North a smoke, whose power no man maye abyde. Who shal then maynteyne the messages of the Gentyles? But the LORDE stablisheth Syon, & the poore of my people shal put their trust in him.

Eze. 47. a
Eze. 25. c
Soph. 2. a
3. Reg. 12.

4. Reg. 1. 1

The XV. Chapter.

This is y heny burthe vpon Moab: Ar of Moab was destroyed (as me thought) in the night season: The walles of Moab perished in the night, & vanished awaye: They wete to Baith and Dibon in the hie places, for to wepe: Moab did mourne fro Nebo to Medba: All their heades were colled, and all their beardes shauen. In their stretes were they gyrded aboute with sack cloth. In all the toppes of their houses & stretes was there nothinge, but mournynge and wepinge. Zesebon and Eleale cried, that their voyce was herde vnto Jahaz. The worthies also of Moab bleared and cried for very sorow of their myndes: Wo is my hert for Moabs sake. They fled vnto the cite of Zoar, which is like a fayre frute ful bullock, they went vp to Luhich, wepinge. The waye toward Horonaim was ful of lamentacion for y hurte. The waters of Nimrim were dried vp, the graspe was wythied, the herbes destroyed, & what necessary grene thinge there was besyde. In like maner the thinge y was left them of their substaunce, they caried it by water to Araby. The crie went ouer the whole londe of Moab: from Eglaim vnto Beer, was there nothinge but mournynge. The waters of Dimon were full of bloude, for y enemye had sent thither a bonde of men, which

Eze. 25. b
Soph. 2. b
Iere. 48. f
Eze. 7. c

Iere. 48. b
Act. 15. b

B

C

The prophet Esay.

as a Lyon, layde waite for the remnant of the londe, and for them y were escaped.

The xvi. Chapter.

A Then sent the lordes of the lode a mā of warre, from the rocke that lieth toward the deserte, vnto the hill of the daughter Sion (for as for the daughters of Moab, they were as it had bene a trymblinge byde, y is put out of hir nest, by the fery of Arnon) which messanger sayde: gather youre counsel, come together, couer vs with youre shadowe in the myddaye, as the night doth: hyde the chasid, z bewaie not thē that are fled, let the persecuted Moabites dwell amōge you, be oure open refuge agaynst the destroyer: for the aduersary oppresseth vs, the robber vndoeth vs, z the tyrante dryueth vs out of oure londe. But y Trone of youre kingdome is ful of grace, therfore he that sitteth vpon it w' faitfulnesse z treuth in the house of Dauid, knowe the thinge z do his diligence to helpe shortly, acordinge to Equite and rightuousnes. As for Moabs prude (shal they answer) it is wel knowne. And all though they be excellent, proude, arrogant, z hie mynded: yet is their strength nothinge like. And therfore Moab complayneth vnto Moab, wher thow they come all to mourne: z now y they be smytten, they take their deuycce beneth by the bryck wall, and make their complainte.

Esai. 41. c

B
Iere. 48. c
Ezec. 25. b

The suburbes also of Hesebon were made waist, z the pynces of the Gentyles hewed downe y vynyardes of Sibma, which were planted with noble grapes, and spred vnto Jazer, and went vnto the ende of the deserte, whose braunches stretched their selues forth beyonde the see. Therfore I mourned for Jazer, z for y vynyardes of Sibma w' greate sorow. I poured my teares vpon Hesebon z Eleale, for all their songes were layde downe, in their haruest z gatheringe of their grapes: Myrth and chere was gone out of y felde z vynyardes, in so moch, that no man was glad ner sung. There wete no treader in to the wynepiesse, their mery chere was layde downe. Wherfore my bely rōbled (as it had bene a lute) for Moabs sake, z myne inwarde membres, for the bryckwalles sake. For it happened thus also: whē Moab sawe that she was turned vp syde downe: she went vpon hie in to hir sanctuary, to make hir prayer there, but she might not be helped. This is the deuycce, which the LORDE toke in honde at that tyme agaynst Moab. But now the LORDE sayeth thus: In

Deut. 32. c

The xvij. Chap. Ho. vij.

thre yeare shal y power of Moab w' their pōpe (which is greate) be minished, like as y burthē of an hyred seruaunte: And as for y remnant of them, they shalbe lesse then a fewe, and not rekened moch worth.

The xvij. Chapter.

This is the heuy burthē vpon Damascus: Beholde, Damascus shal be no more a ci te, but an heape of broken stones. The cities of Arer shalbe waist, The catel shal lie there, z nomā shal fraye thē awaye. Ephraim shal no more be strōge, z Damascus shal no more be a kyngdome. And as for y glory of y remnant of y Sirians, it shalbe as the glory of the childre of Israel, saiethe y LORDE of hoostes. At that tyme also shal y glory of Jacob be very poore, z his fatnes leane. It shal happē to thē, as when one sheareth in haruest, which cutteth his handful w' the sickle, z when one gathereth y sheaves together in the valley, of Rephaim, there remayneth yet some ears ouer. Or as whē one shaketh an elyue tre, which fyndeth but two or thre olyue beries aboue in the toppe, and foure or fyue in the braunches. Thus the LORDE God of Israel hath spoken.

Iere. 49. d
Amos. 1. 2

B

Esai. 24. b

Then shal man couerte agayne vnto his maker, z turne his eyes to the holy one of Israel And shal not turne to the aulters that are y worke of his owne hōdes, nether shal he loke vpon groanes z ymages, which his fngers hane wrought. At the same tyme shal their stronge cities be desolate, like as were once y foisakē plowes z come, which they foisoke, for feare of y childien of Israel.

4. Re. 7. b

So shalt thou (o Damascus) be desolate, because thou hast forgottē God y Sion re, z hast not called to remēbraunce. y rock of chistregth, Wherfore thou hast also set a sayie plāte, z grafted a strauinge braunch. In the daye when thou diddest plante it, it was greate, and gaue soone the frute of chisele: But in the daye of haruest, thou shalt reape an heape of sorowes z miseries.

Wo be to the multitude of moch people, that rush in like the see, and to the heape of folke, that renne ouer all like greate waters. For though so many people increafe as the flowing waters, and though they be armed, yet they fle farre of, and vanish awaye like the dust with the wynde vpon an hill, and as the whyle wynde thow a storme. Though they be fearful at night, yet in the morninge it is gone with thē, This is their porcion, that do vs harme, and heretage of them, that robbe vs.

Esai. 37. E

Bbb

The prophet Esay.

The xviij. Chapter.

A **W**oe to the londe of slienge shippes,
which is of this syde y floude of Ethio-
pia: which sendeth hir message ouer the see
in shippes of rebes vpo y water, and sayeth:
go soone, and do ye' message vnto a straun-
ge and harde folke: to a fearful people, z to
a people y is further then this: to a despera-
te and pylled folke, whose londe is denyded
from vs with ryuers of water. Yee all ye y
syt in the compasse of the wolde, and dwell
vpon the earth: when the token shalbe ge-
uen vpo the mountaynes, then loke vp: and
when the home bloweth, then herten to, for
thus hath y LORDE sayde vnto me. I layde
me downe, and pondred the matter in my
hensle, at the noone daye when it was hote:
and there fel a mysinge shower, like a dew,
as it happeneth in haruest. But the frutes,
were not yet ripe cut of, and the grapes we-
re but yonge and grene. Then one smore of
the grapes with an hoke, yee he hewed dow-
ne also the bwwes and the braunches, z dyd
cast the awaye. And thus they were lay-
de waist, for the foules of the mountaynes,
and for y beastes of the earth together. So
y the foules sat ther vpon, and the beastes
of the earth wyntered there. Then shal the-
re be a present brought vnto the LORDE of
hoostes: euen that harde folke, that fearful
folke, and that further is the this: y despe-
rate and pylled folke (whose londe is deny-
ded from vs with floudes of water) vnto
the place of the name of the LORDE of hoos-
tes: euen vnto the hill of Sion.

Deut. 32. a

The xix. Chapter.

A **T**his is the heuy burthen vpon Egypte:
Beholde, the LORDE wil ryde vpon a
swift cloude, and come in to Egypte. And
the goddes of Egypte shal trymble at his
comynge, and the hert of Egypte shal qua-
ke within her. For thus saith the LORDE:
I wil sere vp the Egyptians one agaynst
a nother amonge them selues, so that one
shalbe euer agaynst his brother and negh-
boure, yee one cite agaynst another, and one
kyngdome agaynst another. And Egypte
shalbe choket in hir self. Whe they are coun-
cel at their goddes, at their prophetes, at
their soythsayers and witches: then will I
buinge their counsel to naught.

Mar. 13. a

B I wil deliuer Egypte also in to the hon-
des of greuous rulers, and a cruel kinge shal
haue the rule of them. The water of the see
shalbe drawe out, Nilus shal synke awaye,
z be dronke vp. The ryuers also shalbe dra-
wen out, the welles shal decreace and drie

The xix. Chap.

awaye. Rede and rush shal fayle, the gras-
se by the waters syde or vpon y ryuers banc-
ke, yee and what so euer is sowne by the wa-
ters, shal be withered, destroyed, z brought
to naught. The fyshers shal mourne, all
soch as cast angles in the water, shal com-
playne, z they that spiede their nettes in the
water, shal be faynt harted. Soch as labou-
re vpon flax z sylcke, shal come to pouerte, z
they also that weene fyne workes. All the
poundes of Egypte, all the pelicie of their
Meates z diches shal come to naught.

1 Reg. 17. b

C
Elaig. 5. c

Yee the vndiscete prynces of Zean, the
councel of the wyse Senateurs of Pharaos,
shal turne to foolishnesse: These that darre
boast z saye of Pharaos behalfe: I am come
of wyse people. I am come of y olde regall
Progeny. But where are now thy wyse me?
Let them tel the z shewe the, what the LOR-
DE of hoostes hath taken in honde agaynst
Egypte. Soeles are those prynces of Zean, z
prionde are the prynces of Noph: yee they
dysceane Egypte with the nobilitie of their
stocke. For the LORDE hath made Egypte
droncke with the spiete of erreure, and they
shal vse it in all matters: enli like as a dronke
ma goeth sperwinge aboute. For Egypte shal
lacke good councel, so y they shal not kno-
we what to do, nether beginnyng nor ende,
nether vpon the lode nor water. The shal y
Egyptians be like vnto wemen, a frayde z asto-
red, at the lustinge vp of the hode, which y
LORDE of hoostes shal lifte vp ouer them.

3 Reg. 22. d

The londe of Iuda also shal make the E-
gyptians a frayde, who so doth but speake
vpon it, shal put them in feare: And that be-
cause of the councel, which y LORDE of hoos-
tes hath deuysed agaynst them. Then shal
the fyue cities of Egypte speake with the Ca-
naanites tunge, ande sweare by the LORDE
of hoostes, z heliopolis shalbe one of them.
At the same tyme shal the LORDE of hoos-
tes haue an auter in the myddest of the lon-
de of Egypte, with this tittle ther by: Vnto
the LORDE. This shalbe a token or testimo-
ny vnto the LORDE of hoostes in the londe
of Egypte, when they shal crie vnto him, be-
cause of those that oppresse them: that he
shal sende them a caprayne and a Sauoure
to deliuer them.

D

Deut. 10. d

Morouer, Egypte shalbe bought vnto
the LORDE, and the Egyptians also shal kno-
we the LORDE at the same tyme: they shal
do him reuerence with peace offringes, and
with meat offringes: they shal promyse him
offringes, yee z paye him also. Thus the LOR-
DE shal smyte Egypte, z heale it agayne: z so

E

The prophet Esay.

shal they turne to y^e LORDE, and he also shal haue mercy vpon them, and saue them. Then shal there be a comon waye out of Egipte in to Assiria. The Assirians shal come in to Egipte, and the Egipcians in to Assiria. The Egipcians also and the Assirians shal both haue one Gods seruyce. Then shal Israel with honoure be the thirde to Egipte and Assur. And the LORDE of hostes shal blesse them, sayenge: Blissed is my people of the Egipcians, Assur is the woike of my hōdes, but Israel is myne enheritaunce.

The xx. Chapter.

A The same yeaere that Sarchan came to Aschod, where Sargē the kinge of the Assirians sent him, what tyme as he also be seged Aschod, & wāne it y^e same season: The spake the LORDE vnto Esaye y^e sonne of Amos, sayenge: go and loose of y^e sack cloth fro thy loynes, and put of y^e shues from thy fete. And so he dyd, goinge naked & barefote. Then sayde the LORDE: where as myseruaunt Esaye goeth naked and barefote, it is a token and signifieng of the thinge, that after thre yeaere shal come vpon Egipte and Ethiopia. For euen thus shal the kinge of the Assirians drine both yonge and olde, as prisoners naked and barefote, out of Egipte and Ethiopia, And shal dyscouer y^e shame of Egipte. They shal be also at their wittes ende, and ashamed one of another: the Egipcians of the Morians, and the Morians of the Egipcians, at the sight of their glory.

Moreover they that dwel in y^e Isles shal saye euen the same daye: beholde, this is oure hope, to whom we fled to seke helpe, that we might be deliuered from the kinge of y^e Assirians. How will we escape?

The xxi. Chapter.

A This is the heuy burthen of the waiste: A greuous visiō was shewed vnto me, like as when a storme of wynde and rayne russheth in from the wyldernes, that terrible londe. Whoso maye disceane (sayde the voyce) let him disceane: Whoso maye dystroye, let him dystroye. Vpon Elam, besege it o Madai, for I will still all their gronynges. With this, the raynes of my backe were ful of payne: panges came vpon me, as vpon a woman in hir trauayle. When I herde it, I was abasshed: and whē I looked vp, I was afrayde. Myne herte panted, I trembled for feare. The darcknesse made me fearfull in my mynde.

B Yee soone makere dy the table (sayde this voyce) kepe the watch, eate and drynke: Vpon

The xxij. Chap. Ho. viij.

ye captaynes, take you to youre shyldes, for thus the LORDE hath charged me: go thy waye, and set a watchmā, that he maye tell what he seyth. And whē he had wayted diligēty, he sawe two hoysmen: the one rydinge vpon an Asse, the other vpon a camel. And the lyon cried: LORDE, I haue stonde waytinge all the whole daye, and haue kepte my watch all the night. With y^e came there one rydinge vpon a charet, which answered, and sayde: Babilon is fallen, she is turned vpsyde downe, and all y^e ymages of hir goddes are smytten to y^e grounde. This (o my felowes thiofshers and fanners) haue I herde of the LORDE of hostes the God of Israel, to shewe it vnto you.

Iere. 51. a
Apo. 14. b
and 18. a

The heuy burthen of Duma.

One of Seir cried vnto me: watchman, what hast thou espied by night? Watchman, what hast thou espied by night? The watchman answered: The daye breaketh on, and the night is comyng: If youre request be earnest, then aye, and come agayne.

Iere. 49. b

The heuy burthen vpon Arabia.

At enen ye shal abyde in the wod, in the waye toward Dedanim. Mere the thurstie with water, (o ye citifens of Tema) mete those with bried that are fled. For thei shal runne awaye from the weapen, from the drawe swerde, from the bēt bowe, and from the greates batell. For thus hath the LORDE spoken vnto me: ouer a yeaere shal all the power of Cedar be gone, like as when the of fice of an hyred seruaunte goeth out: And the remnaunt of the good Archers of Cedar, shal be very few: For the LORDE God of Israel hath spoken it.

Esa. 16. a

Iere. 49. a

The xxij. Chapter.

The heuy burthen, apon the valley of Visions.

What hast thou there to do, that thou clymnest vp in to the house toppe, o thou citie of miracles, sedicious and wilfull? seinge, thy slayne mē are nether killed wth swerde, ner deed in batel: For all thy captaynes gat them to their houses from the ordinaunce, yee they are altogetherr ydden awaye, and fled sarre of. When I perceaued y^e, I sayde: awaye fro me, y^e I maye wepe bytterly. Take no labour for to cōforte me, as touchinge the destruction of my people. For this is y^e daye of the LORDE of hostes, wherein he will plage, treade downe, and wa

Iere. 9. a
Luc. 19. d

Wbb ij

Esa. 13. a
Iere. 17. a

The prophet Esay.

be out the valley of Visiōs, and breake downe the walles, with soch a crack, that it shal geue a sownde in the mountaynes.

B I sawe the Elamites take the quyners to carre and to horse, and that the walles were bare from harnesse. Thy goodly valleys were ful of Charettes, the horse men made them soone to besege the gates. Then was the coueringe of Juda put from thence, and then was sene the sege of the tymbre house. There shal ye se the riftes in the walles of the cite of David, wherof there shal be many. Ye shal gather together the waters of the lower pole, and tel the houses of Ierusalem, and breake of some of the to kepe y walles. And ye shal make a pyt bet wyrtte y twayne walles of the water of the olde pole, and nothinge regarde him, that toke it in honde and made it. And at the same tyme shal y LORDE of hoostes cal me to wepinge mourninge, to baldnesse and puttinge on of sack clothe. But they to fulfil their lust and wilfulness, slaughter oxen, they kyll shepe, they eate costely meate, & drynke wyne: let vs eate and drinke, tomorrow we shal die. Neuer the les whē the LORDE of hoostes herde of it, he sayde: yee, yf this wickednes of yours shal be remitted, ye must die for it. This hath y LORDE God of hoostes spoken.

Isa. 1. b
1. Cor. 15. c

C Thus sayeth the LORDE God of hoostes: Go in to the treasury vnto Sobna the gouernoure, and saye vnto him: What hast thou here to do? & from whence comest thou? that thou hast made the a graue here? For he had caused a costely tombe of stone to be made for himself, and a place to lye in to be hewen out of a rock. Beholde the LORDE shal cast the out by violence, he will deck the of another fashjon, and put vpon the a strange clothe. He shal carie y in to a farre countre, like a ball with his bondes, There shalt thou die, there shal the pompe of thy charettes haue an ende: thou vyllayne of the house of thy LORDE: I wil shute the out of thine office, and put the from thine estate.

D After this wil I cal my seruant Eliakim, y sonne of Helkia, and araye him with thy cote, and gyde him with thy gydle, and I wil geue thy power in to his honde. He shal be a father of the citisens of Ierusalem, and of the kynred of Juda. I will also laye the keye of Dauids house vpon his shulders, and yf he open, no man shal shyte, and yf he do shyte, no man shal open. I wil fasten him to a nale in the place of the most hie faithfulnessse, and he shal be vpon the glorious trone of his fathers house. They shal ha-

Apo. 1. d
Iob 12. b

Zach. 10. a

The xxiiij. Chap.

ge vpon him all the glory of his fathers house, of the children and childers childen, all apparel small and great, all instrumentes of measure & musike. This shal come to passe, (saith the LORDE of hoostes) when the nale, y is fastened to the place of the highest faithfulnessse: shal be pluckt of, And whē the weight that hangerth vpon it, shal fall, be broken, and hewen in peces. For the LORDE himself hath sayde it.

The xxiiij. Chapter.

S A heuy burthen vpon Tirus. Mourn ye shippes of Tharsis, for she is throwne downe to the grounde, and conquered of them, that are come from Cithim. The Indwellers of the Ilandes, the marchauntes of Sidon, and they that occupied the see (of whom thou wast ful somtyme) are at a poynte. For by see were there frutes brought vnto the, and all maner of corne by water. Thou wast the comon market of al people. Sidon is sory for it, yee and all y power of the see cōplaneth, and saith: O y I had neuer traueled with childe, that I had neuer borne eny, y I had nether nourished boye, ner brought vp doughter. As soone as Egypte perceaueth it, she wil be as sory as Tirus it self. Go ouer the see, Mourn ye y dwel in the Iles. Is not that the glorious cite, which hath bene of longe antiquite? whose natyues dwellinge farre of, commende her so greatly? Who hath deuysed soch thinges vpon Tirus the crowne of al citi- es, whose marchauntes and captaynes were the highest and principal of the worlde? Quē the LORDE of hoostes hath deuysed it, that he maye put downe al pompe, and minish all the glory of the worlde. Go thorow thy londe (o thou doughter of the see) as men go ouer the water, and there is not a gyrdle more.

Isa. 47. c
Eze. 26. a
and 27. a

Iob 12. b

Thus the LORDE that remoueth the kingdomes, and hath taken in hande agaynst that mightie Canaan to rote it out: hath stretched out his honde ouer the see, and sayde: From hence forth shalt thou make no more myrrh (o thou doughter Sidon) for thou shalt be put downe of the Cethes. Stonde vp therfore, and go where the enemy wil carie the, where thou shalt also haue no rest. Beholde (for thyne ensample:) The Caldees were soch a people, that no man was like them, Assur buylded them: he set vp his castels & palaces, and broke them downe agayne. And therfore mourn (ye shippes of the see) for youre power shal be throwne downe.

Dan. 2. c

The prophet Esay.

After that, shal the lxx yeares of Tirus(e-
uen as longe as their kinges life was) befor-
gotten. And after lxx. yeares, it shal happē
to Tirus as with an harlot that playeth
vpon a lute. Take thy lute (saie men to her)
and go aboute the citie, thou art yet an vn-
knowne wensche, make pastyme with dy-
uerse balettes, wherby thou mayest come
in to acquaintaunce. Thus shal it happen
after lxx. yeares. The LORDE shal uiset the
citie of Tirus, and it shal come agayne to
hyr Marchaundise, and shal occupie with
al the Kingdomes that be in the worlde.
But all hir occupiēge and wynnynge, shalbe
halowed vnto the L O R D E. For then shal
they laye vp nothinge behinde them nor v-
pon heapes: but the marchaūdis of Tirus
shal belōge vnto the citisens of the LORDE,
to the feedinge and susteninge of the hūgrie,
and to the clothinge of the aged.

The xxiiij. Chapter.

Aholde, y LORDE shal waist and plage
the worlde, he shal make the face of the
earth desolate, & scatre abrode y inhabitours
therof. Then shal the priest be as the people,
the master as the seruaunt, the dame like the
mayde, the seller like the byer, he that ledeyth
vpon vsury, like him y boroweth vpo vsury,
the creditoure, as the detter. Yee miserably
shal y worlde be waysted & clene destroyed.
For y LORDE hath so determed in himself.
The earth shalbe heuye and decaye: The face
of y earth shal perish & fal awaye, the prou-
de people of y worlde shal come to naught,
For y earth is corrupte of hir indwellers.

B For why they haue offended y lawe, cha-
unged the ordinaūces, and made the everla-
stinge testamēt of none effecte, And therfore
shal the curse deuoure the earth: for they y
dwel therō, haue synned. wherfore they shal
be brient also, and those that remayne, shalbe
very few. The swete wyne shal mourne, the
grapes shalbe weake, and all y haue bene me-
ry in harte, shal sighe. The myrth of tabret-
tes shalbe layde downe, the chere of the ioy-
ful shal cease, and the pleasure of lutes shal
haue an ende: there shal no more wyne be-
dionke with myrth, the beer shal be bytter
to the that drinke it, the wicked cities shalbe
broken downe, all houses shalbe shut, that
no man maye come in.

In the stretes shal there be lift vp a crie
because of wyne, all mens chere shal vanish
awaye, and all ioye of the earth shal passe.
Desolacion shal remayne in the cities, and
the gates shalbe smytten with waistnesse.
For it shal happen vnto all londes and to all

The xxv. Chap. Ho. ix.

people, like as when a mā smyteth downe y
olyues, y are left vpon the tre: or sekereth after
grapes, when the wyne gatheringe is out.
And those same (that remayne) shal lift vp
their voyce, and be glad, & shal magnifie the
glory of the LORDE, euen from the see, & pray-
se the name of the LORDE God of Israel, in
the valeis and Jōdes. We heare songes sun-
geto the prayse of the rightuous, fro al the
endes of the worlde. Therfore I must spea-
ke: O my vnfruitfulnesse, o my pouerte, Wo is
me, all is ful of synneres, which offende of pur-
pose and malice. And therfore, (o thou that
dwellest vpon the earth) there is at hōde for
the, feare, pyt and snare. Who so escapeth the
terrible crie, shal fall in to the pyt. And yf he
come out of the pyt, he shalbe takē with the
snare. For the wyndowes aboue shalbe ope-
ned, and the foundation of the earth shal
moue.

The earth shal geue a greate crack, it
shal haue a fore ruine, and take an horrible
fall. The earth shal staker like a drunken
man, and be takē awaye like a tent. Hir mis-
dedes shal lie so heuye vpo her, y she must
fall, and neuer rise vp agayne. At the same
tyme shal the LORDE mustre together the
hie hooste aboue, and y kynges of the worl-
de vpon the earth. These shalbe coupled to-
gether as prisoners be, and shalbe shut in o-
ne warde and punished innumerable daies.
The Moone and the Sonnes shalbe asha-
med, when the LORDE of hoostes shal rule
them at Jerusalem vpon the mount Sion,
before and with his excellent counsell.

The xxv. Chapter

GLORDE, thou art my God, I wil pray
se the, and magnifie y name: For thou
bringest marvelous thinges to passe, acor-
dinge to thine olde counsels, truly and sted-
fastly. Thou makest of cornes, heapes of
stone: and of head cities, broken walles: The
palaces of the wicked destroyest thou out
of the citie, that they shal neuer be buylded
again. Therfore the very rude people must
magnifie the, and the cities of the cruel hei-
then must feare the. For thou art the poore
mans helpe, a strength for the neadful in his
necessite. Thou art a defence agaynst euil
wether, a shadowe agaynst the hete. But
vnto the presumptuous, thou art like a strō-
ge whyle wynde, that casteth downe the
boostinge of the vngodly, thou kepest men
from heate with the shadow of the cloudes,
thou cuttest of the braunches of tyrantes.

Moreover the LORDE of hoostes shal once
prepare a feast for all people vpo the hill: **A**

Bbb iij

Esai. 17. b

C

Iere. 48. g

Luc. 21. e

Isa. 26. a

B Luc. 14. d

The prophet Esay.

plenteous, costily, pleasaunt feast, of fat and welfed beastes, of swete and most pure thinges. Upon the hill shal he take awaye the syde vale y^e hāgeth before y^e face of al people, and the coueringe wherewith all Gentiles are couered. As for death, he shal vtterly cōsume it, The LORDE God shal wipe awaye the teares from all faces, and take awaye the confusio of his people thorow y^e whele wolde. For y^e LORDE himself hath sayde it.

At the same tyme shal it be sayde: lo, this is oure God in whō we put oure trust, and he hath healed vs. This is the LORDE that we haue wayted for: Let vs reioyse & delyte in his health. For the hōde of y^e LORDE ceaseth vpon this hill. But Moab shal be throsshē downe vnder him, like as the straw is trode vnder fete in a dōge hill. For he shal stretch out his hōdes vpon him, like as a swimmer doth to swimme. And wth the power of his hondes shal he cast downe his hie pompe. As for his strōge holdes & hie walles: he shal buwe them, cast thē downe, and sell thē to the grounde in to dust.

The xxvj. Chapter.

A Then shal this songe be sung in the londe of Juda: We haue a strōge citie, the walles & the ordinaūce shal kepe vs. Opē y^e gates, y^e the good people maye go in, which laboureth for the treuth. And thou, which art the doer and hast the matter in honde: shalt prouyde for peace, eue the peace y^e mē hope: for in the. Hope stil in the LORDE, for in the LORDE God is euerlastinge strēgh. For why, it is he, y^e bringeth lowe the hie mynyded citisyns, & casteth downe the proude citis. He casteth thē to the groue, yee eue in to y^e myre, y^e the y maye be trode vnder the fete of the symple, & with the steppes of the poore. Thou (LORDE) cōsidrest the path of y^e righteuous, whether it be right, nether the waye of y^e righteuous be right. Therfore (LORDE) we haue a respecte vnto the waye of thy iudgmentes, thy name and thy remēbraunce reioyse the soule. My soule lusteth after the all the night lōge, & my mynde haiceth frely to the. So: as soone as thy iudgment is knowne to the wolde, thē the inhabitours of the earth lerne righteuousnesse.

B But the vngedly (though he haue recaued grace) yet lerneth he not righteuousnesse, but in that place where he is punished, he offendeth, & feareth not the glory of the LORDE.

LORDE, they wil not se thine hie honde, but they shal se it, and be confounded: whē thou shalt deuoure them with the wrath of the people, and with the fyre of thine e-

The xxvij. Chap.

nemies. But vnto vs (LORDE) prouyde for peace: for thou workest in vs all o^r workes. O LORDE oure God, though soch lordes haue domination vpon vs as knowe not the: yet graūte, that we maye only hope in the, and kepe thy name in remembraunce. The malicious Tyrautes whē they die, are nether in life nor in the resurrection, for thou visitest thē and rootest thē out, and destroyest all the memoryall of them. Agayne, thou increacest the people (o LORDE), thou increacest the people, thou shalt be prayesed and magnified in all y^e endes of the wolde. The people that seke vnto the in trouble, that same aduersite which they complaine of, is vnto thē a chastenyng before the. Like as a wife wth childe (whē hir trauayle cometh vpon her) is ashamed, crieth and suffreth the payne: Eue so are we (o LORDE) in thy sight. We are with childe, we trauayle, & beare, & with the spere we bringe forth health, wherethorow the earth is vnderstroyed, and the inhabitours of the wolde perish not.

But as for thy dead men and ours, that be departed, they are in life and resurrection. They lie in the earth, they wake, & haue ioye: for y^e dew is a dew of life & light. But y^e place of the malicious Tyrautes is fallē awaye. So go now my people in to thy chābre, and shut the doore to the, and suffre no wth y^e twicling of an eye, till the wrath be euerpast. For beholde, the LORDE wil go out of his habitacion, & vyset the wickednes of thē that dwell vpon earth. He wil discover the bloude that she hath deuoured, she shal neuer hyde thē, that she hath murthered.

The xxvij. Chapter.

A Then the LORDE with his heny, great and lōge swerde shal vyset Leuiathā, that invincible serpēt: eue Leuiathā y^e creted serpent, and shal slaye the Wallfish in y^e see. At the same tyme shal mē synge of the vynyarde of Muscatel. The LORDE kepe it, and water it in due season. I watch daye & night, that no man breake in to it. I beare no euil wil in my mynde. Who will compell me, that I greatly forgettinge all faithfulnessse, shulde burne it vp at once wth thornes & bushes? Or who will enforce me to kepe o^r make peace? It wil come to this poynte, y^e Jacob shal be rooted againe, and Israel shal be grene & beare floures, & they shal fyll y^e whole wolde wth their frute. Smyteth he not his smyter, as euil as he is smytē himself? Destroyeth he not y^e murtherers, as he is murthered? Euery mā recōpenseth wth y^e measure y^e he receaueth: He museth vpon his soe wyn

Phil. 2. a

Psal. 1. b

10h. 16. c

Rom. 8. d

1. Cor. 6. b

Gen. 19. c

Apo. 6. b

Mich. 1. a

Ofc. 13. c
1. Co. 15. g
Apo. 7. d
and 11. a

Eph. 2. a

Pro. 18. b
Zac. 2. a
Psal. 117. b

Rom. 5. a
Esa. 12. b
Esa. 35. a

Pro. 16. a
Iere. 10. d

Psal. 61. a
and 141. a

The prophet Esay.

be, as vpo the dayes of extreme heate. And therfore shal the iniquite of Jacob be thus reconciled. And so shal he take awaye all y frute of his synnes.

Danle. 9. c

As for aulter stones, he shal make them all as stones beaten to poulder: the Groves and Idols shal not stonde. The stronge cities shalbe desolate, and y sayre cities shal be left like a wildernes. The catel shal fede and lie there, and the shepe shal eate it vp.

C

Deut. 28
Leui. 26
Deu. 32. b

Their haruest shal be bient, their wyues which were their bewtie when they came forth: shalbe defyled. For it is a people without vnderstoddinge, and therfore he y created them, shal not fauoure them: and he y made them, shal not be merciful to the. In y tyme shal y LORDE shute from y swift water of Euphrates, vnto y ryuer of Egipre. And there shal the children be chosen out one by one. Then shal the greates trompet be blowen, so that those which haue bene destroyed in the Assirians londe, and those that bescattered abroad in Egipre: shal come 2 worshipec the LORDE at Jerusalem, vpo the holy mount.

The xxviii. Chapter.

A

Ofec. 2. a

Woe be to y crowne of pryde, to y brontē Ephraemites, and to the saydinge flour, to the glory of his pēpe, y is vpo the toppe of the piteous valley: which mē be ouerladen w wyne. Beholde, the strength and power of the LORDE shal breake in to the londe on enery syde, like a tempest of hale, that beareth downe stro. ge holdes, and like an horrible, mightie and ouer flowinge water. And the proude crowne of the drunken Ephraemites, shal be troden vnderfoo te. And as for the saydinge flour, the glory of his pompe, which is vpon the toppe of the plenteous valley: it shal happen vnto him, as to an vntymely frute before the haruest come. Which as soone as it is sene, is by and by deuoured, or euer it come well in a mans honde.

Ma. 40. a

And then shal the LORDE of hoostes be a icyful crowne, and a glorious garlande vnto the remnaunt of his people. Vnto the lowly, he shalbe a spere of iudgment, and vnto them that dryne an eye the enemies from y gates, he shalbe a spere of strenght.

B

Es. 3. c

But they go wronge by y reason of wyne, they fall and stagger because of stroge drynke. Yee eue the prestes and prophetes them selues go amisse, they are drunken with wyne, and weake brained thorow stroge drynke. They erre in seinge, and in iudgment they fayle. For all tables are so ful of vomyte and

The xxviii. Chap. Ho. x.

fylthynges, y no place is cleane. What is he amonge them, y can teach, instructe or enfourme the childre, which are weened from suck or taken from the brestes: of eny other fashion, then: Commaund: y maye be commaunded, byd y maye be byddē, forbyd that maye be forbyddē, kepe backe y maye be kepte backe, here a litle, there a litle. And therfore the LORDE also shal speake w lippinge lippes and w a straunge langage vnto this people, to whom he spake afore of this manner: This shal bunge rest, yf one refresh the weery, ye this shal bunge rest. But they had no will to heare. And therfore the LORDE

Es. 10. a
Mat. 23. b

1. Cor. 14. c

shal answer their stubbournes (Commaunde y maye be commaunded, byd y maye be bydden, forbyd y maye be forbyddē, kepe backe y maye be kepte backe, here a litle, there a litle) That they maye go forth, fall backward, be bussed, snared and taken. Wherefore heare the woide of the LORDE, ye mockers that rule the LORDEs people, which is at Jerusalem. For ye cōfoute yo selues thus: Tush, death 2 we are at a poynte, 2 as for hell, we haue made a cōdicion with it: that though there breake out eny soie plage, it shal not come vpon vs. For with disceate wil we escape, and with nymblenes wil we defende o selues. Therfore thus saierh the LORDE God: Beholde, I will laye a stone in Sion, a greates stone, a costely corner stone for a sure foundacion: y who so putteth his trust in him, shal not be confounded. Rightuousnes wil I set vp agayne in y balauce, and iudgment in the weightes. The tēpest of hale shal take awaye yo refuge, that ye haue to disceane withal, and y euerflowinge waters shal breake downe yo stroge holdes of dissimulaciō. Thus the appoyntmēt that ye haue made w death, shalbe done awaye, and the cōdicion that ye made with hell, shal not stōde. When the greates destruction goeth thorow, it shal all to treade you, It shal take you quyte awaye before it. For it shal go forth early in the momynge, and contynue only y daye and y night. And the very feare only shal teach you, when ye heare it. For y bedde shal be so narrow y a mā cā not lye vpon it. And the coueringe to small, that a mā maye not wynde him self therein. For the LORDE shal steppe forth as he dyd vpon the mount perazim, and shal take on as he dyd vpo the dale of Gabaon: that he maye bunge forth his deuycce, his straunge deuycce: and fulfil his worke, his wonderful worke. And therfore make no mockes at it, that youre captiuyte increase not: for I ha-

Amos 9. d

Mal. 117. c
Ro. 9. g
1. Pet. 2. a
Luc. 20. b

1. Cor. 13. b

D

Es. 37. f
2. Re. 7. d
Iosue 10. b
1. Par. 44. d

The prophet Esay.

Ene herde the **LORDE** of hoostes saie, that there shal come a soden destruction and plague vpon the whole earth. Take hede, and he are my voyce, pondre and merck my wordes wel. Goeth not the hus bonde man euer in due season earnestly to his londe: he moweth & ploweth his ground to sowe. And whē he hath made it playne, he soweth it with fitches or comyn. He soweth yf wheate and Barlye in their place, Milium and Rye also in their place. And yf he maye do it right, his God teacheth him and sheweth him. For he treadeth not the fitches out with a wayne, nether bringeth he the cart here and there ouer the comyn, but he thros sheth yf fitches out with a flale, and the comyn with a rod. As for the wheate, he gryndeth it to make bred therof. In as moch as he can not bringe it to passe w^t treadinge out. For neither the brussinge that the cart wheles make, ner his beastes can grynde it. This and soch like thinges come of the **LORDE** of hoostes which is maruelous in councel, and greace in rightuousnesse. The xxix. Chap.

Eze. 41. c
2. Reg. 5. a
Unto the Ariel Ariel, thou cite that David wāne. Take yet some yeaeres, and let some feastes yet passe ouer: then shal Ariel be beseged, so that she shal be heuy and sorrowful, and shal be vnto me euen as a lyon. For I wil laye sege to the rounde aboute, and kepe yf in with towers, and graue vp dykes agaynst yf. And thou shalt be brought lowe, and speake out of the earth, and thy wordes shal go humbly out of yf grounde. Thy voyce shal come out of the earth, like the voyce of a witch, and thy talkinge shal groane out of the myre. For the multitude of thine enemies shalbe like mealdust. And thenombie of Tyrautes shalbe as yf dust that the wynde taketh awaye sodenly.

Thou shalt be visited of the **LORDE** of hoostes with thondre, earth quake, and with a greate crack, with the whyrle wynde, tempest, and with the flame of a consuminge fyre. But now the multitude of all the people, that went out agaynst Ariel: the whole hooste, the stronge holdes, and segeris like a dreame which appeareth in the night. It is like as when an hungrie man dreameth that he is eatynge, and when he awaketh, he hath nothinge: like as when a thurstie man dreameth that he is drinkeinge, and when he awaketh, he is saynt, and his soule vnpatient.

So is the multitude of all people, that mustre them selues agaynst the hill of Sion. But ye shalbe at youre wittes ende, ye

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shalbe abashed: ye shal starcke, and relete and fro. Ye shalbe dronken, but not of wyne. Ye shal fall, but not thorow dronkenes: For the **LORDE** shal geue you an hard sleepinge sprete, and holde downe youre eyes: namely yf prophetes and heades which shulde se, them shal he couer. And all visions shalbe vnto you, as the wordes that stonde in a sealed lettre, when one offreth it to a man that is lerned, and sayeth: rede vs this lettre. Thē he answereth: I cā not rede it, for it is shutt. But yf it be geue to one yf is not lerned, or sayde vnto him: rede this lettre: Then sayeth he. I can not rede.

Therfore thus sayeth the **LORDE**: For so moch as this people draweth nye me w^t their mounth, and prayseth me highly with their lippes (where as there herte neuer theles is farre fro me, and the feare which they owe vnto me, that turne they to mens lawes and doctrynes) therfore wil I also shewe vnto this people, a maruelous terrible and greate thinge (Namely this:) I wil destroye the wisdom of their wise, and the vnderstondinge of their lerned men shal perish. Wo be vnto them that seke so depe, to hyde their ymaginacion be fore the **LORDE**, which rehearce their counsels in yf darknes, and saie: who seith vs, or who knoweth vs?

Which ymaginacion of yours is euen as when the potters claye taketh aduise mēt, as though the worke might saye to yf worke master: make me not, or as when an erthen vessel saith of the potter: he vnderstondeth not. Se ye not that it is hard by, that Libanus shalbe turned in to Charmel, and that Charmel shalbe taken as a wodde? Then shal deaf men vnderstonde the wordes of the boke, and the eyes of the blynde shal se without eny cloude or darknes. The oppriessed shal holde a mery feast in the **LORDE**, and the poore people shal reioyse in the holy one of Israel.

Then shal the furious people ceasse, and yf mockers shal be put awaye, and all they yf do wronge shalbe rooted out, soch as labour to drawe mē vnto synne; and yf disceue him, which reponeth them in the gate, & soch as turne good personnes to vanite.

And therfore the **LORDE** (euen the defender of Abraham) saith thus vnto the house of Jacob: Now shal not Jacob be ashamed, nor his face cōfounded, when he seith amonge his children (whom my bondes haue made) soch as halowe my name amonge them: that they maye sancifie the holy one of Jacob, and feare the God of Is

Esa. 6. b

C
Mar. 15. a
Mar. 7. a

Abdie. 1. c
1. Cor. 1. e

Esa. 47. d
Ecci. 23. b
Eze. 9. c

Esa. 23. d
Ierc. 2. b

D

Pro. 1. b

Esa. 41. a

The prophet Esay.

rael: and that they which afore tyme were of an erroneous spiece, haue now vnderstandinge, and y^e soch as before coude not speake, are now lerned in my lawe.

The xxx. Chapter.

A **W**e be to those shrekinge children (saith the LORD) which seke counsel, but not at me: which take a webbe in honde, but not after my will: that they maye heape one synne vpon another. They go downe into Egypte, (and are me no counsel) to seke helpe at the power of pharao, and co-forte in the shadowe of the Egipcians. But pharaos helpe shalbe youre cofucion, and the comforte in the Egipcians shadowe shalbe youre owne shame. Your rulers haue bene at Zoan, and y^e messangers came vnto Hanes. But ye shal all be ashamed of the people y^e maye not helpe you, which shal not bunge you strength or comforte, but shame and confucion.

B Your bestes haue borne barthens vpon their backes towarde the South, thorow the waye that is ful of parell and trouble, because of the lye and lyones, of the Cockatrice and shutynge diagon. Yee the Mules bare youre substaunce, and the Camels brought y^e treasure vpon their croked backes, vnto a people that can not helpe you. For the Egipcians helpe shalbe but vane and lost. Therfore I tolde you also y^e youre pryde shulde haue an ende. Wherfore go hece, and write them this in their tables, and note it in a booke: that it maye remayne by their posterite, and be stil keppe. For it is an obstinate people, vnfaithful children, children that will not heare the lawe of the LORD.

E They darre saye to the prophetes: Intro mitte youre selues with nothinge, and vnto y^e Soythfayers: tell us of nothinge for to come, but speake frendly wordes vnto vs, and preach vs false thinges. Treade out of the waye, go out of the path, turne the holy one of Israel from vs. Therfore thus saith the holy one of Israel: In as moch as ye haue cast of youre bewtie, and comforted youre selues with power and nymbleness, and put youre confidence therein: therfore shal ye haue this myschefe agayne for youre destruction and fall, like as an hie wall, that falleth because of some rift (or blast,) whose breakinge cometh sodenly.

C And youre destruction shalbe like as an erthe pot, which breaketh no man touchinge it, yee and breaketh so sore, that a man shal not fynde a sheuer of it to fetch fyre in,

The xxx. Chap. Ho. xi.

or to take water with all out of the pyt. For the LORD God, euen the holy one of Israel hath promised thus: With stilsittinge and rest shal ye be healed, In quyetnesse and hope shal youre strength lie. Not with stondinge ye regarde it not, but ye will saie: No, for thus are we cōstrayned to fle vpon horses. (And therfore shal ye fle) we must ryde vpon swift bestes, and therfore youre persecutours shal yet be swifter. A thousand of you shal fle for one, or at the most for fyue, which do but only geue you euell wordes: vntil ye be desolate, as a ship mast vpon an hie mountayne, and as a beateken vpon an hill.

Yet stonde the LORD waitinge, that he maye haue mercy vpon you, and listeth him self vp, that he maye receaue you to grace. For the LORD God is rightuous. Hap-pie are all thei that wate for him. For thus (o thou people of Sion and ye citisens of Jerusalem) shal ye neuer be in heuynes, for doubtlesse he will haue mercy vpon the. As soone as he heareth the voyce of thy crie, he will helpe the. The LORD genereth you the bried of aduersite, and the water of trouble. But thine instructor fleych not farre from the, yf thine eyes loke vnto thine instructor, and thine eares harken to his worde, that crieth after the and saith: This is the waye, go this, and turne nether to the right honde nor the lefte.

Moreover yf ye destroye the syluer mo-rtes of youre Idols, and cast awaye the golden coapes that ye deckt them withall (as fylthynges) and saie, get you hence: The wil he geue rayne to the seide, that ye shal sowe in the earth, and geue you breade of the increase of the earth, so that all shalbe plentifulous and abundaunt. Thy catel also shal he fede in the brode medowes. yee thine oxen and Mules that till the ground, shal eate good fodder, which is purged wth fanne. Goodly ryuers shal flowe out of all his mountaynes and hilles. In the daye of the greates slaughter when the towres shal fall, the Moone shal shyne as the Sonne and y^e Sonne shyne shalbe seuēfolde, and haue as moch shyne, as in seven dayes beside.

In that daye shal the LORD bynde vpon y^e brussed sores of his people, and heale their woundes. Beholde, the glory of the LORD shal come from farre, his face shal burne, that no man shalbe able to abyde it, his lippes shal wagge for very indignacion, and his tunge shal be as a consumynge fyre. His breath like a vehement floude of wa-

Exo. 14. d
2. Par. 30. c

Leui. 25. h
Iosu. 23. c

Ro. 2. a

D

Deut. 4. a

Psal. 36. b

E

1. Pet. 2. b

The prophete Esay.

ter, which goeth vp to the thiete. That he maye take awaye y^e people, which haue turned them selues vnto vanite, and the brydle of ferroure, that lieth in other folkes chawes.

But ye shal synge, as the vse is in y^e night of the holy solennite. Ye shal reioyse from youre hert, as they that come with the pipe, when they go vp to the mount of the **LORDE**, vnto y^e rock of Israel. The **LORDE** also shal set vp the power of his voyce, and declare his terrible arme, with his angrie countenaunce, yee and the flame of the consuminge fyre, with earth quake, tempest of wynde, and hale stones. Then shal the Assirian feare also, because of the voyce of the **LORDE**, which shal smyte him with the rodde. And the same rodde which the **LORDE** wil sende vpon him, shal moue the whole foundation: with trompet, with noyse of warre and batell to destroye. For he hath prepared the fyre of payne from the begynnyng, yee euen for kynges also. This hath he made depe & wyde, y^e nourishinge therof is fyre and wodde innumerable, which the breath of the **LORDE** kindleth, as it were a match of brymstone.

The xxxi. Chapter.

WO vnto them that go downe in to Egypte for helpe, and trust in horses, and comforte them selues in Charettes, because they be many, and in horse mē because they be lustie and stronge. But they regarde not the holy one of Israel, and they aske no question at the **LORDE**. Where as he neuertheles plageth y^e wicked, and yet goeth not from his worde, whā he steppeth forth and taketh the victory agaynst the hensholde of the fraurwerde, and agaynst the helpe of euil doers. Now the Egyptians are men, and not God, and their horses flesh and not spiete. And as soone as the **LORDE** stretcheth out his honde, then shal the helper fall, and he that shulde haue bene helped, and shal altogether be destroyed. For thus hath the **LORDE** spokē vnto me: Like as the Lyon or lyōs whelpereareth vpon the pray that he hath gotten, and is not afrayde, though y^e multitude of shepardes crie out vpon him, nether abashed for all the heape of them: So shal the **LORDE** of hoostes come downe from the mount Sion, and defende his hill. Like as bydes flotie aboute their nestes, so shal the **LORDE** of hoostes kepe, saue, defende and deliuer Jerusalem. Therfore (o ye childre of Israel turne agayne, like as ye haue exceded in youre goinge back. For in y^e daye euery man shal cast out his Idols of

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sylnier and golde, which ye haue made with youre synful hondes. Assur also shalbe slayne with the swerde, not wth a mans swerde. A swerde shal deuoure him, but not a mans swerde. And he shal fle from the slaughter, and his seruantes shal be taken prisoners. He shal go for feare to his stronge holdes, and his prynces shal fle from his badg. This hath y^e **LORDE** spokē, whose light burneth in Sion, and his fyre in Jerusalem.

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HOLDE, the kinge shal gouerne after y^e rule of rightuousnes, and y^e prynces shal rule acordinge to the balaunce of equite. He shalbe vnto mē, as a defence for the wynde, and as a refuge for the tempest, like as a ryuer of water in a thurstie place, and y^e shadowe of a greate rock in a due lode. The eyes of the seinge shall not be dymme, and the cares of them that heare, shal take diligēt heed. The hert of the vnwise, shal attayne to knowlege, and the vnparfite tūge shal speake planely and distinctly. Then shal the nygarde be no more called gentle, ner the churle lyberall. But the churle wil be churlishly mynded, and his hert wil worke euell and playe the ypocrite, and ymagyn abheminacions agaynst God, to make the hungrie leane, and to withholde drinke from the thurstie: These are the perloous weapons of the curvetous, these be his shameful counceils: that he maye begyle the poore with disceatful workes, yee euen there as he shulde geue sentence with the poore. But the liberall person ymagineth honest thinges, and cometh vp with honesty.

Up (ye rich and ydle cities), harken vnto my voyce. Ye careles cities, marke my wordes. After yeaeres and dayes shal ye be brought in feare, o ye carelesse cities. For earnest shalbe out, and the grape gatheringe shal not come. O ye rich ydle cities, ye that feare no parell, ye shalbe ashamed and remoued: when ye se the barrenesse, the nakednesse and preparinge to warre. Ye shal knocke vpon youre brestes, because of the pleasannt felde, and because of the fruteful vynyarde. My peoples felde shal bringe thornes and thistels, for in euery house is voluptuousnes & in the cities, wilfulnes. The palaces also shalbe broken, and the greatly occupide cities desolate. The towres and bulwerkes shalbe become dennes for evermore, the pleasure of Mulee shalbe turned to pasture for shepe: vnto the tyme that y^e spiete be poured vpon vs from aboue.

Then shal the wilderness be a fruteful

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felde & the plenteous felde shalberkened for a wodde. Then shal equyte dwel in the deserte, and rightuousnesse in a frutesful londe. And the rewarde of rightuousnesse shalbe peace, and hir frute rest and quietnesse for euer. And my people shal dwel in the ynnnes of peace, in my tabernacle and pleasure, where there is ynough in the all. And when the hale falleth, it shal fall in the wodde and in the cite. O how happy shal ye be, when ye shal safely sowe youre seede besyde all waters & dryuethither the fete of youre oxe & asses.

The xxxiiij. Chapter.

A Therefore wo vnto the (robber) shalt not thou be robbed also: and vnto the that laiest wait, as who saye there shulde no waite be layde for the: Wo vnto the which doest hurte, euen so shalt thou be hurt also. And as thou layest waite, so shal wait be layde for the also.

LORDE be merciful vnto vs, we wait for the. Thine arme is at a poynte to vset vs, but be thou oure health in the tyme of trouble. Graunte that the people maye fle at the anger of thy voyce, & that at thy vpsondinge the Gentiles maye be scatred abroad, and that their spoyle maye be gathered, as the greshoppers are comonly gathered together into the pyt. Stonde vp **LORDE**, thou that dwellest on hie: Let Sion be fylled with equyte and rightuousnesse. Let treuth and faithfulness be in hir tyme: power, health, wisdom, knowlege & the feare of God are hir treasure. Beholde, their aungels crie with out, the messangers of peace wepe bytterly. The stretes are waist, there walkech no man therein, the appoyntmen is broken, the cities are despised, they are not regarded, the desolate earth is in heynnes. Libanus taketh it but for a spoite, that it is hewen downe: Saron is like a wyldernes: Basa & Charmel are turned vpside downe. And therefore saith y **LORDE**: I wil vp, now wil I get vp, now wil I aryse. Ye shal conceaue stubble, and beare strawe, & youre spiete shal be the fyre, that it maye consume you: & the people shalbe burnt like lyme, & as thornes burne that are hewen of, & cast in the fyre.

Now herken to (ye that are farre of) how I do with them, & considre my glory, ye that be at honde. The synners at Sion are a frayde, a sodane fearfulness is come vpon the ypocrytes. What is he amonge us (saye they) that will dwell by that consumynge fyre? which of vs maye abyde that euil lastinge heate? he that ledech a godly life (saye I) & speaketh the treuth: he that abhorreth to

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do violence and disceate: he that kepeth his hode that he touch no rewarde: which stoppeth his eares, that he heare no councel agaynst the innocent: which holdeth downe his eyes, that he se no euil. he it is, that shal dwel on hie, whose sauegarde shalbe in the true rocke, to him shalbe geuen the right true meat & drynke. His eyes shal se the kyng in his glory: & in the wyde wolde, and his herte shal delite in the feare of God. What shal then become of the scribe: of the Sena-
C
toure: what of him that teacheth childre?
1. Cor. 1. d
There shalt thou not se a people of a straunge tynge, to haue so diffused a language, that it maye not be vnderstonde: nether so straunge a speache, but it shal be perceaued.

There shal Sion be sene, the head cite of oure solempne feastes. There shal thine eyes se Jerusalem that glorious habitation: the tabernacle that neuer shal remoue, whose
Heb. 9. b
nales shal neuer be taken out worlde without ende, whose coardes euerydome shal neuer corruppe: for the glorious Magesty of the **LORDE** shal there be present amoge vs. In that place (where saye broade ryuers & streames are) shal nether Gallye rowe, ner greate shippe sale. For the **LORDE** shalbe oure capteyne, the **LORDE** shalbe oure lawe ge-
Iaco. 4. c
uer. The **LORDE** shalbe oure kinge, & he himself shalbe oure Sauoure. There are the coardes so layd abode, that they can not be better: The mast set vp of soch a fashion, that no baner ner sale hagerth therof: but there is dealed greatespoyle, yee lame men runne after the pray. Therelieth no man that saith: I am sick, but all euil is taken awaye from the people, that dwel there.

The xxxiiij. Chapter.

Come ye heithen & heare, take heede ye people. Herke thou earth & all that is therein: thou rounde compass & all that groweth therupon: for the **LORDE** is angrie with al people, & his displeasure is kindled agaynst all the multitude of them, to curse them, & to slaye them. So that their slayne shalbe cast out, & their bodies stincke: that eue the very hilles shalbe wet with the bloude of them. All the starres of heauen shalbe consumed, & the heauen shal folde together like a roll, & all the starres therof shall fall,
1. Pet. 3. b
like as the leanes fall from the vynes and fygetrees. For my swearde (saith he) shalbe bathed in heauen, & shal immediatly come downe vpon Idumea, and vpon the people which I haue cursed for my vengeance.

And the **LORDE**s swearde shalbe full of bloude, & be rustie with the fatnesse & bloude

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B of lambes and gootes, with the fatnesse of neeces of the wetters. For the **LORDE** shal kyl a great offringe in Bosra, and in the londe of Idumea. There shal the **Omcomes** fall with the Bulles, (that is with the gaintes) and their londe shalbe washed with bloude, & their grounde corrupte with fatnesse. Vnto the also (o **Sion**) shal come the daye of the vengeance of **God**, and the ye are when as thine owne iudgmentes shalbe recompensed. Thy floudes shalbe turned to pyrch, and thine earth to brymstone, & therewith shal the londe be kyndled, so that it shal not be quenched daye ner night: But smoke euermore, & so forth to lie waist. And no man shal go thorow thy londe for ever: But Pellicanes, Storkes, great Oules, and Ravens shal haue it in possession, & dwell therein.

C For **God** shal spiede out the lyne of desolacion vpon it, & weye it with the stones of emptynes. When Kinges are called vpo, the re shalbenone, and all princes shalbe awaye. Thornes shal growe in their palaces, nettels & thistles in their stronge holdes, & the dragons maye haue their pleasure therein, & that they maye be a couite for Estriches. There shal straunge visures and monstrous beastes mete one another, & the wylde kepe company together. There shal the lamia lye, & haue hir lodginge. There shall the hedghogge buylde, digge, be there at home, and bringe forth his yonge ones. There shal the kytes come together, ech one to his like.

Ioh. 5. b
Deut. 29. Seke thorow the scripture of the **LORDE** & rede it. There shal none of these thinges be left out, there shal not one (ner soch like) fayle. For what his mouth commaundeth, that same doth his spiete gather together (or fulfilleth). Vpon whom soeuer y lot falleth, or to whom he dealeth it with the line: those shal possesse the enheritaunce from generation to generation, and dwell therein.

The xxxv. Chapter.

B Vt the deserte & wildernesse shal reioyse, & waist grounde shal be glad, and flourish as the lilly. She shal flourish pleasauntly, and be ioyful, and euer be geuyng of thankes more and more. For y glory of libanus, the bewry of Charnel & Sars shalbe geuen her. These shal knowe the honoure of the **LORDE**, and the magesty of oure **God**. And therefore strenght y weake hōdes, and conforte the feble knees. Saye vnto them that are of a fearful hert: Be of good chere, and feare not. Beholde; youre **God**

Heb. 12. b
Deut. 30. a
11. b

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cometh, to take vengeance & to rewarde, **God** cometh his owne self, and wil deluyner you. Then shal the eyes of the blinde be lightened, and the eares of the deaff opened. Then shal the lame man leape as an herte, & the dourne mā tūge shal geue thankes.

In the wildernesse also there shal welles springe, and floudes of water in the deserte. The drie grounde shal turne to ryuers, and the thurstie to springes of water. Where as dragons dwelt afore, there shal growe sweete floures and grene ruffhes. There shalbe footpathes & comon stretes, this shalbe called the holy waye. No vnclene person shal go thorow it, for the **LORDE** himself shal go with the that waye, and the ignorant shal not erre. There shalbe no lyon, and no rauyshinge beast shal come therein nor be there, but men shal go there fre and safe. And the redemed of the **LORDE** shal conuerte, and come to **Sion** with thankesgeuyng. Euerlastinge ioye shal they haue, pleasure & gladnesse shalbe amonger them. And as for all sorow and heynenes, it shal vanish awaye.

The xxxvi. Chapter.

In the xliij. yere of Kinge Ezechias, I came Sennacherib Kinge of the Assirians downe, to laye sege vnto all the stronge cities of Iuda. And the Kinge of the Assirians sent Rabsches from Lachis toward Jerusalem, agaynst Kinge Ezechias, with a greuous hooste, which set him by the condite of the ouerpole, in the waye that goeth thorow y fullers lode. And so there came forth vnto him Eliachim Zechias sonne the president, Sobna the scribe, and Ioah Asaphs sonne the Secretary.

And Rabsches sayde vnto them: Tel Ezechias, that the greate Kinge of Assiria sayeth thus vnto him: What presumption is this, that thou trustest vnto? Thou thinkest (peraduēture) that thou hast counceyl & power ynough, to mayntene this warre: or els wher to trustest thou, that thou castest this self of fro me? lo, Thou puttest thy trust in a broken staffe of rebe (I meane Egipte) which he that leaneth vpon, it goeth in to his honde & shuteth him thorow. Euen so is Pharao the Kinge of Egipte, vnto all the that trust in him. But ysthou woldest saye to me: We trust in y **LORDE** oure **God**: A goodly god, in dede: whose hie places & aulteres Ezechias toke downe, and commaunded Iuda and Jerusalem, to roo: shipe only before the aulter. Abyde the, thou hast made a condicion with my lord the Kinge of the Assirians, that he shulde geue the two thousand-

Mat. 11. a
15. c
Luc. 7. c
Psal. 5. a

B
Esa. 41. c
Esa. 43. c
Esa. 44. a

1. Pet. 1. c
Apo. 21. a

A
4. Re. 16. g
2. Par. 23. a
Esa. 7. c
8. b. 10. a
17. d. 33. a

Esa. 32. c

4. Re. 18. d
Ezec. 29. a

B

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de horses: Art thou able to set me there vp? Seinge now that thou canst not resist the power of the smallest pryncce that my LORDE hath, how darrest thou trust in y^e charettes and horse men of Egipte? Morouer, thinkest thou y^e I am come downe hither, to destroye this londe with out the LORDEs will? The LORDE sayde vnto me: go downe in to that londe, that thou mayest destroye it.

Then sayde Eliachim, Sobna z Johah vnto Rabsaches: Speake to vs thy seruantes (we praye the) in the Sirians language, for we vnderstonde it well: And speake not to vs in the Jewes tunge, lest the folke heare, which lieth vpon the wall. Then answe-
C red Rabsaches: Thinke ye, y^e the kinge sent me to speake this only vnto you? Hath he not sent me to the also, that lie vpon the wall? that they be not compelled to eate their owne donge, and drinke their owne stale with you?

And Rabsaches stode stiff, z cried with a loude voyce in the Jewes tūge, and sayde: Now take hede, how the greate kinge of the Assiriās geueth you warnynge. Thus saith the kinge: Let not Ezechias disceane you, for he shal not be able to deliuer you. Morouer, let not Ezechias comforte you in the LORDE, when he saith: The LORDE with out doute shal defende vs, z shal not geue ouer this cite in to the hondes of the kinge of the Assiriās, beleue him not. But thus saith the kinge of Assiria: opteyne my fanoure, encline to me: Somaye euery mā enioye his vynyardes and sygetrees, and drinke the water of his cisterne: vnto the tym: that I come myself, z bringe you in to a londe, y^e is like youre owne: wher in is wheat and wyne, which is both sown with sede, and planted with vynyardes. Let not Ezechias disceane you, when he sayeth vnto you: the LORDE shal deliuer us.

D Might the goddes of the Gentiles kepe
Esa. 10. b euerymans londe, from the power of the kinge of the Assiriās? Wher is the God of hemath z Arphad? Wher is the God of Sepharnaim? And who was able to defende Samaria out of my honde? Or which of all the goddes of the lōdes, hath deliuered their countre out of my power, so that the LORDE shulde deliuer Jerusalem from my honde? Vnto this, Ezechias messaungers helde the ir tūges, and answered not one worde: for the kinge had charged them, that they shulde geue him none answeere. So came Eliachim Ezechias sonne the presidēt, Sobna the scribe, and Joah Asapha sonne the Secretary, vnto Ezechias with rente clothes, z tolde him the wordes of Rabsaches.

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When Ezechias herde that, he rente
his clothes, z put on a sack cloth,
z went in to the temple of the LORDE. But he sent Eliachim the presidēt, Sobna the scribe wth the eldest prestes cloothed in sack, vnto the prophet Esay the sonne of Amos, z they sayde vnto him: Thus saith Ezechias: this is the daye of trouble, of plague z of wrath: like as when a childe cometh to the byrth, but the woman hath no power to bringe it forth. The LORDE thy God (no doute) hath well considered the wordes of Rabsaches, whom his lorde y^e kinge of the Assiriās hath sent, to desie z blaspheme the luyng God: with soch wordes, as the LORDE y^e God hath herde right well. And therfore list vp y^e prayer for the remnaunt, that yet are left. So the seruantes of kinge Ezechias cameto Esay.

And Esay gaue them this answeere: Saie thus vnto youre lorde: thus saith the LORDE: Be not a frayde of the wordes that thou hast herde, wherwith the kinge of Assiriās seruantes haue blasphemed me. Beholde, I will cause a wynde go ouer him, as soone as he heareth it, he shal go agayne in to his countre, there will I destroye him with the swerde. Now when Rabsaches returned, he founde y^e kinge of Assiria layenge sege to Lobna, for he had vnderstonde, that he was departed from Lachis. For there came a rumoure, y^e Taracha kinge of Ethiopia was come forth to warre agaynst him.

And when the kinge of Assiria herde y^e, he sent other messaungers to kinge Ezechias, with this commaundement. Saye thus to Ezechias kinge of Iuda: Let not thy God disceane the, in whom thou hopest, z sayest: Jerusalem shal not be geue in to the hondes of the kinge of Assiria. For thou knowest well, how the kinges of Assiria haue handled all the londes, that they haue subuerted, z happest thou to escape? Were the people of the Gentiles (whom my progenitours cōquered) deliuered at eny tyme thorow their goddes? As namely, Gozan, Haran, Receph, z the childre of Eden, which dwell at Thalassar. Wher is the kinge of Hemath, z the kinge of Arphad, z the kinge of the cite Sepharnaim, Ena and Aua? Now when Ezechias
C had receaued y^e lettre of the messaungers, z red it, he went vp in to the house of the LORDE, z opened the lettre before y^e LORDE. And Ezechias prayed before the LORDE on this maner: O LORDE of hoostes, thou God of Israel, which dwellest vpon Cherubin. Thou
Baruc. 2. c

Ccc

The prophet Esay.

Exo. 25. C
Gen. 1. A

art the God, that only is God of all the king
domes of the worlde, for thou only hast crea
ted haue z earth. Encline thine care LORDE
z cōsidre, open thine eyes (O LORDE,) z se, and
pōndre all the wordes of Sennacherib, which
hath sent his embassage to blasphemethe,
the luyngge God. It is true (O LORDE) that
the kinges of Assiria haue cōquered all king
domes z londes, z cast their goddes in the fy
re. Notwithstōdinge those were no goddes
but the workes of mens hondes, of wodd or
stone, therfore haue they destroyed them. De
lyuer vs then (O LORDE our God) from the
hondes of Sennacherib, y all kingdomes of
the earth maye knowe, that thou only art y
LORDE. Then Esay the sonne of Amos sent
vnto Ezechias, sayenge: Thus saith y LOR
DE God of Israel: Where as thou hast ma
de thy prayer vnto me, as touchinge Senna
cherib, this is the answer, that the LORDE
hath geuen concernynge hym: Despised art
thou, z mocked (O daughter of Sion, he hath
shaken his heade at the, O daughter of Jeru
salem. But thou Sennacherib, whom hast
thou defied or blaspmed: And agaynst whō
hast thou lifted vp thy voyce, z exalted thy
proude lokes z even agaynst the holy one of
Israel. Thou with thy seruantes hast blas
phemed the LORDE, and thus holdest thou
of thyself: I couer the hiemountaynes, z sy
des of Libanus with my housmen. And the
re wil I cut downe the hie Cedre trees z the
fayrest fyre trees. I will vp in to the heyth
of it z in to the chesest of his t. mbie woddess.
If there be no water, I wil graue z drynke.
And as for waters of defence, I shal drie
them vp with the fete of myne hooste. Yee
(saist thou) hast thou not herde, what I ha
ue taken in honde, z brought to passe of olde
tyme: That same wil I do now also: waiste,
destroye, z bringe the stronge cities vnto hea
pes of stones. For their inhabitours shal be li
ke lame men, brought in feare z confounded.
They shal be like the grasse z grene herbes in
the felde, like the hay vpon house toppes, that
wythereth, afore it be grewe vp.

Zac. 1. b
Matt. 23. b
Act. 9. a

I knowe thy wayes, thy goinge forth z
thy cōmyng home, yee z thy madnesse aga
ynst me. Therfore thy furiousnesse agaynst
me, z thy pryde is come before me. I wil put
a ryng in y nose, z a bridle byt in the charres
of the, z turne the aboute, enē the same waye
thou camest. I wil geue the also this token (O
Ezechias) this yere shalt thou eate that is
kept in store, z the next yere soch as gro
weth of himself, and in the thirde yere ye
shal sowe and reape, yee ye shal plante vyn
-

The xxxiiij. Chap.

yards, and enioyethe frutes therof.

And soch of the house of Juda as are esca
ped, shal come together, and the remnaunt
shal take rote beneath, z bringe forth frute a
boue. For the escaped shal go out of Jerusa
lē, z the remnaunt from the mount Sion.
And this shal the gelousy of the LORDE
of hoostes bringe to passe. Therfore thus sa
ieth the LORDE, cōcernynge the kinge of the
Assirians: He shall not come in to the citie,
and shal shute no arrowe in to it, there shal
no shilde hurte it, nether shal they graue ab
oute it. The same waye that he came, shal
he returne, and not come at this citie, saith
the LORDE. And I wil kepe and saue the
citie (saith he) for myne owne, z for my ser
uaunte Dauids sake.

Thus the angel went forth, and slewe
of the Assirians hooste, an clyxxv. thousan
de. And when men arose vpearly (at Jerusa
lē:) Behelde, all laye ful of deed bodies. So
Sennacherib the kinge of the Assirians bra
ke vp, and dwelt at Ninine. Afterwarde it
chaunfed, as he prayed in the Tēple of Nes
rah his god, that Adramalech and Sarazer
his owne sonnes slewe him with the swear
de, and fled in to the londe of Arrarat. And
Esarhadon his sonne reigned after hym.

Esa. 31. b
4. Re. 19. g
Ecc. 48. b

The xxxv. Chapter.

Not longe afore this, was Ezechias de
ad sicke: And the prophet Esay the sonne
of Amos came vnto him, and sayde: Thus
commaunderth the LORDE: Set thyne hou
se in ordie, for thou must dye, and shalt not
escape. Then Ezechias turned his face to
warde the wall, z prayed vnto the LORDE,
and sayde: Remembre (O LORDE) that I ha
ue walked before the in trecth and a stedfast
hert, and haue done the thinge that is plea
saunt to the. And Ezechias wepte sore. The
sayde God vnto Esay: Go and speake vnto
Ezechias: The LORDE God of Dauid thy fa
ther sendeth y this worde: I haue herde thy
prayer, and considred thy teares: beholde, I
will put xx. yeres mo vnto thy life, and dely
uer the and the citie also, from the honde of
the kinge of Assiria, for I will defende the ci
te. And take the this token of the LORDE, y
he will do it, as he hath spoken: Beholde, I
will returne the shadowe of Ahas Diall, y
now is layed out with the Sonne, and bringe
it ten degrees backward. So the Sonne
turned ten degrees backward, the which he
was descended afore.

2
4. Re. 20. a
2. Par. 32. f

2
lonc. 3. b

1. Re. 2. g

A thankesgeuyngge, which Ezechias kin
ge of Juda wrote, when he had
beneficke, z was recovered.

The prophet Esay.

C I thought I shulde haue gone to the gates of hell in my best age, and haue wanted the residue of my yeares.

I spake within my self: I shal neuer viset the **LORDE** God in this life: I shal neuer see man, amonge the dwellers of the worlde

Myne age is folden vp together and taken awaye from me, like a sheperdes cotage: my lyfe is heren of, like as a weener cutteth of his webb.

Iob 4. d Why I was yet takinge my rest, he bewed me of: & made an ende of me in one daie.

I thought I wolde haue lyued vnto the morow, but he brussed my bones like a lyon, and made an ende of me in one daye.

Then charred I like a swalowe, and like a Crane, and mourned as a doue.

I lift vp myne eyes into y^e hight: **GLORDE**, (sayde I) violence is done vnto me, be thou suertie for me.

D What shal I speake or say, et hat he maye this doo: y^e I maye lyue out all my yeares, yee in the bytternesse of my life?

Verely (**LORDE**), men must lyue in bytternesse, & all my life must I passe ouer therein: For thou raysest me vp, and wakest me. But lo, I wil be wel content with this bytternes.

Neuertheles my cōuersacion hath so pleased y^e, that thou woldest not make an ende of my life, so that thou hast cast all my synnes behynde thy backe.

Psal 116. d
Psal 6. a
Psal 6 For hell prayseth not the, death both not magnifie the.

They that go downe into the graue, prayse not thy treuth: but the lyuynge, yee the lyuynge acknowledge the, like as I do this daye. The father telleth his children of thy faithfulnessse.

Deliver vs (**O LORDE**) and we wil synge prayses in thy house, all the dayes of oure life.

And Esay sayde: take a playster off thy ges, and laye it vpon the soie, so shal it be whole. Then saide Ezechias: O what a greate thinge is this, that I shal go vp in to the house of the **LORDE**.

The xxxix. Chapter.

A The same tyme Merodach Baladā, Baladās sonne kinge of Babilon, sent lettres and presentes to Ezechias. For he understode, how that he had bene sick, & was reconered agayne. And Ezechias was glad therof, & shewed them the comodities of his treasure: of syluer, of golde, of spyes & rootes, of precious oyles, all that was in his cubboordes and treasure houses. There was not one thinge in Ezechias house, & so cho-

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row out all his kingdome, but he let them see it.

Thē came Esay the prophet to kinge Ezechias, and sayde vnto him: What haue y^e men sayde, and from whence came they vnto the? Ezechias answered: They came out of a farre countre vnto me: out of Babilon. Esay sayde: what haue they looked vpon in thine house? Ezechias answered: All that is in myne house, haue they sene: and there is no thinge in my treasure, but I shewed it them.

Then sayde Esay vnto Ezechias: **4. Re. 1. 8** Under stode the worde of the **LORDE** of hoostes, Beholde, the tyme wil come, that euery thinge which is in thine house, and all that thy progenitours haue layde vp in stoare vnto this daye, shalbe caried to Babilon, and nothinge left behinde. This sayeth the **LORDE**. Yee and parte of thy sonnes that shal come of the, and whom thou shalt get, shalbe caried hence, and become gelded chamberlaines in the kinge of Babilons courte: Then sayde Ezechias to Esay: Now God prospere his owne councel, which thou hast tolde me. He sayde morouer: So that there be peace, and faithfulnessse in my tyme.

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B Of good chere my people, be of good chere (saith youre God) Conforte Jerusalem, and tell her: that hir tribuall is at an ende, that hir offence is pardoned, that she hath receaved of the **LORDE** s^h honde sufficient correction for all hir synnes. A voyce crieth: prepare y^e waye for the **LORDE** in the wyldernes, make straigh y^e path for oure God in the deserte. Let all valles be exalted, and euery mountayne and hill be layde lowe. What so is croked, let it be made straigh, and let the rough places be made playne felde. For the glory of the **LORDE** shal appeare, & all flesh shal see it, for why, y^e mouth of the **LORDE** hath spoken it.

The same voyce spake: Now crie. And I sayde: what shal I crie? Then spake it: that, all flesh is grasse, and that all the bewtie the rof, is as the floure of the felde. When the grasse is wyttthered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the **LORDE** bloweth vpon them. Neuerthelesse whether the grasse wyther, or the floure fade awaye: Yet the worde of oure God endureth for euer. Morouer the voyce cried thus: Go vp vnto the hill (**O Si on**) thou that bringest good tidinges, lift vp thy voyce with power, **O thou preacher Jerusalem**. Lift it vp without feare, and say vnto the cities of Iuda: Beholde, youre God:

Matt. 3. a
Mar. 1. a
Luc. 3. c
Esa. 57. e
Ioh. 1. d

Ioh. 1. b

Psal. 89. a
Ecci. 14. e
Iaco. 1. b
1. Pet. 1. d

Matt. 3. d
Psal. 32. b
Iaco. 1. b
1. Pet. 2. b

Esa. 62. c

The prophet Esay.

Esa. 74. d beholde, the **LORDE**, euen the almightie shal come with power, & beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shal feede his flock like an herdman. He shal gather the lambes together with his arme, and carie them in his bosome, & shal kindly untreate those that beare yonge.

Esa. 51. b Who hath holden the waters in his fist? Who hath measured heauen with his spanne, and hath comprehended all the earth of y^e worlde in thre fingers? Who hath weyed the mountaynes and hilles? Who hath refourmed the mynde of the **LORDE**? Or who is of his counsell to teach him? At whom hath he asked counsell, to make him vnderstande, and to lerne him the waye of iudgment: to teach him science, and to instructe him in the waye of vnderstandinge? Beholde, all people are in cōpariſon of him, as a droppe to a bucket full, and are counted as the leeſt thinge of the balaunce weyeth. Beholde, y^e Isles are in cōpariſon of him, as the shadowe of the Sonne beame. Libanus is not sufficient to ministrate fyre for his offeringe, and all the beastes therof are not ynough to one sacrifice. All people in cōpariſon of him, are reſened, as nothinge, yee vayne vanite and emptynesse.

Esa. 44. c **C** To whom then will ye liſt God? or what ſimilitude will ye ſet vp vnto him? Shal the carner make him a carued ymage? and shal the golſmyth coner him with golde, or caſt him in to a ſourme of ſyluer plates? No: neuer ſhal the ymage maker (y^e the poore man which is diſpoſed, maye haue ſomthinge to ſet vp alſo) ſeſte out and choſe a tre, that is not rotten, and carue therout an ymage, y^e moueth not? Nowe ye not this? Herde ye neuer of it? Hath it not bene preached vnto you ſence the begynnynge? haue ye not bene enſourmed of this, ſence the foundation of y^e earth was layde: That he ſytteth vpon the Circle of the worlde, and that all the inhabitants of the worlde are in cōpariſon of him, but as greſhoppers: That he ſpredeth out the heauens as a coueringe, that he ſtretcheth them out, as a tent to dwell in: That he bringeth princes to nothinge, and the iudges of the earth to duſt: ſo that they be not planted nor ſowen a rayne, neher their ſtocke rooted a rayne in the earth? For as ſoone as he bloweth vpon them, they wither & fade awaye, like the ſtrawe in a whirle wynde.

D To whom now wil ye liſten me, & whom ſhal I be liſte, ſaierth the holy one? Liſt vp youre eyes an hie, and conſidre. Who hath

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made thoſe thinges, which come out by ſo greate heapes? and he can call them all by their names. For there is nothinge hyd vnto the greatneſſe of his power, ſtrength, and might. How maye then Jacob thinke, or how maye Iſrael ſaye: My wayes are hyd from the **LORDE**, and my God knoweth not of my iudgmentes. Knoweſt thou not, or haſt thou not herde, that the euerlaſtinge God, the **LORDE** which made all the corners of the earth, is nether weery nor ſaynt, and that his wiſdome can not be comprehended: but that he geueth ſtrength vnto the weery, and power vnto the ſaynt? Childien are weery and ſaynt, and the ſtrongest men fall: But vnto them that haue the **LORDE** before their eyes, ſhal ſtrength be encreaſed, Angles wynges ſhal growe vpon them: When they runne, they ſhal not fall: and when they go, they ſhal not be weery.

Pſal. 145. a

Ierc. 17. b

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B I ſtill (ye Iſondes) and herken vnto me. Be ſtronge ye people, Come hither, and ſhew youre cauſe, we will go to the lawe together. Who rayſeth vp y^e iuſte from the ryſing of the Sonne, and calleth him to go forth? Who caſteth downe the people, and ſubdueth the Kinges before him: that he maye throwe them all to the groſſe with his ſwearde, and ſcatre them liſte ſtulle with his bowe? He foloweth vpon them, and goeth ſafely himſelf, and cometh in no ſoopath with his ſete. Who hath made, created, and called the generacions from the begynnynge? Euen I the **LORDE**, which am the firſt, and with the laſt.

Esa. 44. a
Esa. 48. b
Apoc. 3. c

Beholde ye Iſes, that ye maye feare, and ye endes of the earth, that ye maye be abaſhed, diſturb ye, and come hither. Every man hath exorted his neyghboure, and brother, and bydden him be ſtronge. The Smyth conſorted the moulder, & the Ironſmyth the hammerman, ſa yenge: It ſhal be good, that we faſten this caſt worke: and then they faſtened it with nales, that it ſhulde not be moued. And thou Iſrael my ſeruaunt: Jacob my electe ſede of Abrahā my beloued, whom I led from the endes of the earth by the hande: For I called thee from farre, & ſaide vnto thee: Thou ſhalt be my ſeruaunt: I haue choſen thee, & will not caſt y^e awaye: be not a frayde, for I wil be with y^e. Take not behinde y^e, for I wil be thy God, to ſtrength y^e, helpe y^e, & to kepe y^e with this right hōde of myne. Beholde, all they that reſiſt thee, ſhal come to confuſion and ſhame: and thine aduerſaries

Esa. 44. c
Esa. 43. a

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shalbe destroyed & brought to naught. So that who so seeketh after them, shal not fynde them. Thy destroyers shal perish, & so shall they that undertake to make batell agaynst the. For I thy LORDE & God, wil strength thy right honde. Euen I that saie vnto the: Feare not, I will helpe the. Be not a frayde thou litle womne Jacob, and thou despysed Israel: For I will helpe the, saith the LORDE, & the holyone of Israel thine avenger. Beholde, I wil make the a treadinge cart & a new flale, y thou mayest throshe & gryn-de the mountaynes, and bringe the hilles to poulder. Thou shalt fanne them, & the wynde shal carie them awaye, & the whylwynde shal scatred the. But thou shalt reioyse in the LORDE, and shalt delite in prayyinge the holyone of Israel.

C When the thurstie and poore seke water & fynde none, & when their tunge is drie of thurst: I geue it them, saith the LORDE. I the God of Israel forsake them not. I bringe forth floudes in the hilles, & welles in the playne fel-des. I turne y wilderness to ryuers, and the drie londe to condytes of water. I plante in the wayst grounde trees of Cedre, Bore, Myre and olyues. And in the drie, I set fyre trees, elmes and hawthornes together. All this do I, y they altogether maye se and marcke, perceaue with their hertes, & considre: that the honde of the LORDE maketh these thinges, and that the holyone of Israel bringeth them to passe. Stonde at youre cause (saith the LORDE) and bringe forth youre strogeest grounde, councelet the kinge of Jacob. Let the goddes come forth them selues, and shewe vs the thinges y are past, what they be: let the declare the vnto vs, y we maye take them to herte, and knowe them herafter. Either, let the shewe vs thinges for to come, and tel vs what shalbe done herafter: so shal we knowe, that they be goddes. Shewe somthinge, ether good or bad, so wil we both knowlege y same, & tel it out.

D Beholde, ye goddes are of naught, & yo^r makinge is of naught, but abhominacion hath chosen you. Neuertheles I haue waked vpon one from the North, & he shal come. And another from the East, which shal call vpo my name, & shal come to the prynces, as the Potter to his claye, & as y Potter treadeth downe the myre. Who tolde y afore? So wil we confesse & saie, that he is righteous. But there is none that sheweth or declareth eny thinge, there is none also that heareth youre wordes. Beholde, I will first graunte the of Sion & Ierusalem to be Euangelistes. But

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when I considre: there is not one amonge the y prophecieth, nether (when I see him) y answereth one worde. Lo, wicked are they & wayne, with the thinges also that they take in honde: yee wynde are they, and emptynesse, with their ymages together.

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Behold now therfore, this is my seruau^t whom I will kepe to my self: my electe, In whom my soule shalbe pacified. I will geue him my spere, that he maye shewe forth iudgment & equyte amonge the Gentiles. He shal not be an outcrys-ner an hie mynded person. His voyce shal not be herde in y stretes. A brussed rebe shal he not breake, & the smokinge flax shal he not quench: but faithfully & truly shal he geue iudgment. He shal nether be ouersene ner haistie, that he maye restore rightuousnesse vnto the earth: & the Gentiles also shal kepe his lawes. For thus saith God the LORDE vnto him: (Euen he that made the heauens, and spred them abiode, & set forth the earth with hir encrease: which geueth breath vnto the people that is in it, & to them that dwel therein) I the LORDE haue called y in rightuousnesse, & led the by the honde. Therfore wil I also defende the, & geue the for a couenaunt of the people, & to be the light of the Gentiles. That thou mayest open the eyes of the blinde, let out the prysoners, & them that sit in darknesse, out of the dongeon house. I myself, whose name is the LORDE, which geue my power to none other, nether myne honour to the goddes: shewe you these new tidings, and tel you them or they come, for olde thinges also are come to passe.

Synge therfore vnto the LORDE, a new songe of thankes geuyng, blew out his prayse vnto the ende of the worlde. They that be vpon the see, & all that is therein, prayse him, the Iles & they that dwel in them. Let the wilderness with hir cities lift vp hir voyce, the townes also that be in Cedar. Let them be glad that sit vpon rockes of stone, and let them crie downe from the hie mountaynes: ascribinge almightynesse vnto the LORDE, & magnifieng him amonge the Gentiles. The LORDE shal come forth as a gyauⁿte, and take a stomacke to him like a fresh man of warre. He shal roare and crie, and ouercome his enemies.

I haue longe holden my pen^ce (saith the LORDE) shulde I therfore be still, and kepe sylence for ever? I will crie like a trauelinge woman, and once wil I destroye, and deuoure. I wil make waist both mountayne & hill,

Ecc iij

A
Matt. 7.d
Matt 12.d
Matt. 17.a

Esa 44.e
Esa 40.f

B
Esa. 49. b
Luc. 2. c
Zac. 9. b

Pla. 149.a

C

The prophet Esay.

2 And vpon euery grene thinge, that groweth
theron. I wil dresse vpon the floudes of water, &
dunke vpon the ryuers. I wil bringe the blinde
into a strete, that they knowe not: and lede
them into a fete path, that they are igno-
raunt in. I shal make darknesse light before
the, & the thinge yf is croked, to be straight.
These thinges will I do, & not forget them.
Esa. 44. b And therfore let them conuerte, and be asha-
med earnestly, that hope in Idols, & saye to
fashioned ymages: ye are oure goddes.

C Heare, o ye deaf men, and sharpen youre
Matt. 13. b sightes to see (o ye blinde.) But who is tlyn-
der, the myseruaunt? O so deaf, as my mes-
saungers, whom I sent vnto them: for who
is so blynde as my people, & they yf haue the
rule of them? They are like, as yf thou vnder-
stoddest moche, and keptest nothinge: or yf one
herde well, but were not obedient. The LORDE
be merciful vnto them for his rightuous-
nesse sake, that his worde might be magnifi-
ed & praysed. But it is a myscheuous & wi-
ked people. Their yonge men belonge all to
the snare, & shal be shut in to prison houses.
Deut. 28 They shal be caried awaye captiue and no
man shal lowse them. They shal be trode vnder
Esa. 44. d fote, & no man shal labour to bringe the
agayne. But who is he amonge you, yf pon-
dereth this in his mynde, yf considereth it, & ta-
keth it for a warnynge in tyme to come?

Baruc. 1. d Who suffred Jacob to be trodden vnder
Tobi. 3. a fote, and Israel to be spoyled? dyd not the
Dan. 9. a LORDE? Now haue we synned agaynst him,
and haue had no delite to walke in his way-
es, nether bene obedient vnto his lawe. Ther-
fore hath he poured vpon vs his wrathful
displeasure, and stroge batell, which maketh
vs haue to do on euery syde, yet will we not
vnderstode: he burneth vs vp, yet syncketh
it not in to oure hartes.

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Al Now, the LORDE that made the
Esa. 41. b (o Jacob) and he that fashioned the
4 Re. 17. g (o Israel) saith thus: Feare not, for
Deut. 7. 2 I will defende yf. I haue called yf by thy na-
Deu. 28. d me, thou art myne owne. When thou wen-
Ose. 1. b test in the water, I was by the, that the stro-
Exo. 14. e ge floudes shulde not plucke yf awaye: When
Dan. 3. d thou walkest in the fyre, it shal not burne yf,
and the flame shal not kinde vpon the. For
I am the LORDE thy God, the holy one of
Israel, thy Sauoure. I gaue Egypte for yf
deluyraunce, the Moyses and the Sabees
for the: because thou wast deare in my sight,

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and because I set by the, and loued the. I pit
Esa. 41. d led all men for the, and deluyered vpon all peo-
Matt. 6. b ple for thy sake, that thou shuldest not feare,
Esa. 29. d for I was with the. I wil bringe thy sede
Galat. 3. 2 from the east, and gather the together from
the west. I wil saye to the north: let go. And
to the south, kepe not backe: But bringe me
my sonnes from farre, and my doughters
from the endes of the worlde: Namely, all
those that be called after my name: For the
haue I created, fashioned, and made for my
ne honoure.

Bringe forth that people, whether they
B haue eyes or be blynde, deaf or haue eares.
Luc 14. c All nacions shal come in one, and be gathe-
Eph. 3. 6 red in one people. But which amonge yon-
der goddes shal declare soch thinges, & tell
vs what is to come? Let them bringe their
witnesses, so shal they be se: for the men shal
heare it, and saye: it is truth. But I bringe
you witnesses (saith the LORDE) euen those
that are my seruantes, whom I haue cho-
sen: to the intent that ye might be certified,
and geue me faithfull credence: yee and to co-
sidre, that I am he, before whom there was
nener eny God, and that there shal be none
after me. I am only the LORDE, and without
me is there no Sauoure. I geue warnynge,
I make whole, I teach you, that there shul-
de be no straunge God amonge you. And
this recorde must ye beare me youre selues
(saith the LORDE) that I am God. And
euen he am I from the begynnynge, and
there is none, that can take eny thinge out
of my honde. And what I do, can no man
chaunge.

Thus saith the LORDE the holy one of
C Israel youre redemer: For youre sake I will
Esa. 5. d sende to Babilon, and bringe all the stron-
gest of them from thence: Namely, the Cal-
dees that be of them of their shippes: Euen
I the LORDE youre holy one which haue
made Israel, and am youre kinge. Moreover,
thus saith the LORDE (Euen he that ma-
keth a waye in the see, and a footpath in the
mightie waters: which bringeth forth the
charettes and horses, the hooste and the po-
wer, that they maye fall a slepe and neuer
ryse, and be extincte, like as tow is quen-
ched.

Ye remembre not thinges of olde, and re-
garden nothinge that is past. Therefore behol-
de, I shal make a new thinge, and shortly
shall it apere: Ye shall well knowe it, I tol-
de it you afore, but I will tell it you aga-
ane.

I will make stretes in the deserte, and ry- D

Esa. 41. d
Matt. 6. b
Esa. 29. d
Galat. 3. 2

B
Luc 14. c
Eph. 3. 6

Esa. 44. b
Apoc. 1. b
Osee. 12. b

Ioh. 10. f

C
Esa. 5. d

Exo. 14. e
Ios. 7. d
Esa. 10. 2
Esa. 37. f

1 Cor. 5. d
Apoc. 21. b

The prophet Esay.

Psal. 106. d
Esa. 35. b
41. c. 44. a

uers of water in the wildernesse. The wilde beastes shal worshippe me: the dragon, and the Estrich. For I shal geue water in y wil dernessse, and streames in the deserte: that I maye geue drinke to my peple, whom I chose. This people haue I made for my self, and they shal shewe forth my prayse. For thou (Jacob) woldest not call vpon me, but thou haddest an vnlust towarde me, o Israel. Thou gauest me not thy yonge beastes for burnt offringes, nether didest honoure me with thy sacrifices. Thou boughtest me no deare spice with thy money, nether pourest the fat of thy sacrifices vpon me. Howbeit I haue not bene chargeable vnto the in offriges, nether greuous in Incense.

Esa. 1. b
Ierc. 7. c

Psal. 14. b
Ierc. 33. b

But thou hast ladē me with thy synnes, and weered me with thy vngodlynnes: Where as I yet am euen he only, that for myne owne selves sake do awaye thine offences, & forget thy synnes: so that I wil neuer thinke vpon them. Put me now in remembraunce (for we will reason together) & shewe what thou hast for the, to make the quyte. Thy first father offended sore, and thy rulers haue synned agaynst me. Therefore I ether suspended, or slewe the chiefe prynces: I dyd curse Jacob, and gaue Israel into reprose.

Gen. 2. b
Nu. 20. b

The xliij. Chapter.

A
Ierc. 30. b
Ierc. 46. g
Esa. 43. a
Esa. 41. b

SO heare now, o Jacob my seruante, and Israel whom I haue chose. For thus saith the LORDE, that made the, fashioned the, and helped he, euen from thy mothers wombe: Be not a frayde (o Jacob my seruante,) thou rightuous, whom I haue chosen. For I shal poure water vpon the due grounde, and ryuers vpon the thirstie. I shal poure my spirete vpon thi sede, and myne encrease vps thy stocke. They shal growe together, like as the grasse, and as the Willies by the waters side. One will saye: I am the LORDES. Another wil call vnder the name of Jacob. The thirde shal subscribe with his honde vnto y LORDE, and geue him self vnder the name of Israel.

Eze. 36. d
Ier. 2. g
Act. 2. g

B
Esa. 41. b
Apo. 1. d
Esa. 48. b
Apo. 22. c
Esa. 43. b

Moreover, thus hath the LORDE spokē: euen the Kinge of Israel, and his avenger, y LORDE of hostes: I am the first, and the last, and without me is there no God. For what is he, that euer was like me, which am from euerslastinge. Let him shewe his name and do wherthorow he maye be lickened vnto me. Let him tell you forth planely thiges,

The xliij. Chap. Iso. xvi.

that are past and for to come: yee and that without eny feare or stoppe. For haue not I euer tolde you hyther to, & warned you? Ye can beare me recorde youre selues. Is there eny God excepte me? or eny maker, that I shulde not knowe him?

Wherefore all caruers of Idols are but vayne, and their laboure lost. They must beare recorde them selues, that (seinge they can nether se ner vnderstonde): they shalbe confounded. Who shulde now make a god, or fashion an Idol, that is profitable for nothinge? Beholde all the felashippe of the must be brought to confucion. Let all the workmasters of them come and stonde together from amonge men: they must be abashed and confounded one with another. The smyth taketh yron, and tempieth it with hote coles, and fashioneth it with hammers, & maketh it w all the strength of his armes: Yee somtyme he is faynt for very hunger, and so thirstie, that he hath no more power. The carpenter (or ymage caruer) taketh me the tymbie, and spiedeth forth his lyne: he maketh it with some coloure: he playneth it, he ruleth it, & squareth it, and maketh it after the ymage of a man, and acordinge to the beurtie of a man: that it maye stonde in the temple.

Esa. 42. b

Psal. 113. b
Sap. 13. c

C

Moreover, he goeth out to hewe downe Cedre trees: he bringeth home Elmes and okes, and other tymbie of the woodd. Or els the fyrre trees which he planted himself, & soch as the rayne hath swelled, which woodde serueth for me to burne. Of this he taketh and warmeth himself withall: he maketh a fyre of it to bake bried. And after warde maketh a god there of, to honoure it: and an Idol, to knele before it. One pece he burneth in the fyre, with another he roseth flesh, that he maye eate roste his bely full: with the thirde he warmeth himself, and saith: A ha: I am well warmed, I haue bene at the fyre. And of the residue, he maketh him a god, and an Idol for himself. He kneleth before it, he worshipeth it, he prayeth vnto it, and sayeth: delyuer me, for thou art my god.

Yet men nether considre ner vnderstonde, because their eyes are stopped, that they cannot se: and their hertes, that they can not perceave. They pondre not in their myndes (for they haue nether knowlege ner vnderstodinge) to thinke thus: I haue bren one pece in the fyre, I haue baked bried w y

D
Esa. 43. c

The prophet Esay.

coles there of, I haue rested flesh withall, & eaten it: Shal I now of the residue make an abhominacion, and fall downe before a rotten pecc of wodde? The keepinge of dust, and foolishnesse of herte hath turned them a syde: so that none of them can haue a fre conscience to thinke: maye not Jerre?

Esa. 43. d Consider this (O Jacob and Israel) for thou art my seruant. I haue made the, that thou mightest serue me. O Israel, forget me not. As for thyne offences, I dryue them awaye like the cloudes, and thy synnes as the myst. Turne y agayne vnto me, & I will deluyne y.

E Be glad ye heauens, when the LORDE hath made, let all y is here beneth vpon the earth, be ioyfull. Reioyse ye mountaynes & woddes, with all the trees that are in you: for y LORDE shal redeme Jacob, & shewe his glory vpon Israel. For thus saith the LORDE thy redemer, euen he that fashioned the from thy mothers wombe: I am the LORDE, which do all thinges my self alone. I only haue spred out the heauens, and I only haue layde the foundacion of the earth. I destroye the tokens of witches, and make the Soothsayers go wronge. As for the wise, I turne them backward, and make their counnyng foolishnesse.

Rom. 11. d
Gen. 1. a
Esa. 4. c

But I set vpon the purpose of my seruantes, and fulfill the counsell of my messengers. I saye to Jerusalem: turne agayne: And to the cities of Iuda, be ye buylded agayne: and I repaire their decayed places. I saye to the ground: be drie. And I drie vpon thy water floudes. I saye to Cyrus: thou art myne hyrd man, so that he shal fulfill all thinges after my will. I saye to Jerusalem: be thou buylded, and to the temple: be thou fast grounded.

The xlv. Chapter.

A Thus saith the LORDE vnto Cyrus his anoynted, whom he ledech by y right hōde: that the people maye fall downe before him: I wil lowse the gyrdle of thynges, y they shal open the gates before thy face, and not to shut their doores. I wil go before the, and make the croked straight. I shal breake the brasen doores, & burst the yron barres. I shal geue the the hyd treasure, & the thinge which is secretly kepte: that thou mayest knowe, y
Gen. 39. a I the God of Israel haue called the by thy name: and that for Jacob my seruant sake, & for Israel my choyse. For I called the by y name, and ordened the, or euer thou knewest me: Euen I the LORDE, before whom there is none other, for wout me there is no God. I haue prepared the, or euer thou knewest me: that it might be knowne from the risyn-

Esa. 41. b

Iere. 1. a

The xlv. Chap.

ge of the Sonne to the goinge downe of the same, that all is nothinge without me. For I am the LORDE, & there is els none. It is I y created the light and darcknes, I make peace and trouble: yee euen I the LORDE do all these thinges. The heauens aboue shal droppe downe, and the cloudes shal rayne righteousnes. The earth shal open it self, and brynge forth healeth, and therby shal righteousness flourish. Euen I the LORDE shal brynge it to passe.

Gen. 1. iudic. 9. d

Wo be vnto him that chydeth wth his mother, the potsherde with the potter. Saith y claye to the potter: What makest thou? or, y worke serueth for nothinge? Wo be vnto him, y saith to his father: why begettest thou? And to his mother: why bearest thou? Thus saith the LORDE, euen the holy one & maker of Israel: Aye me of thinges for to come, concernynge my sonnes: and put me in remembrance, as touchinge the workes of my hōdes: I haue made the earth, and created mā vpon it. With my hondes haue I spred forth heauen, and geuen a commandment for all the hooft thereof. I shal wake him vp with righteousness, and ordre all his wayes. He shal buylde my cite, & let out my prisoners: & that nether for gift nor rewardes, saith the LORDE of hooftes.

B
Iere. 18. a
19. c
Esa. 29. c
Ro. 9. d
Ecclesi. 33. b

The LORDE hath sayde moicuer: The occupiers of Egypte, the marchantes of the Mooryans and Sabees, shal come vnto the with tribute, they shal be thyne, they shal selo we the, and go with cheynes vpon their fete. They shal fall downe before the, and make supplicacion vnto the. For God (wout whō there is none other God) shal be with the. O he w^{ch} profounde art thou O God, thou God & Sauoure of Israel: Confounded be ye, and put to dishonoure: go hence together with shame, all ye that be workmasters of erreures: (that is worshippers of Idols) But Israel shal be saved in the LORDE, which is the enerlastinge saluaciō: They shal not come to shamenor confucion, woulde without ende.

1. Eld. 1. a

Rom. 11. d

For thus sayeth the LORDE: euen he that created heauen, the God y made the earth, that fashioned it, and set it forth: I haue not made it for naught, but I made it to be inhabited: Euen I the LORDE, without whom there is none other. I haue not spoken secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the set of Jacob: seke me. I am the LORDE, which whē I speake, declare the thinge that is righteous and true. Let the be gathered & cemetogether, let the drawe nye hyther, y are esca-

C
Gen. 1. a

Exo. 20. c

The prophet Esay.

ped of the people: haue they eny vnderston-
dinge, that set vp the stockes of their Idols,
and praye vnto a god, that ca not helpe the?
Let men drawe nye, let them come hither, ad
aske counceel one at another, and shewe forth
What is he, that tolde this before? or, who
spake of it, euer since the begynnynge? haue
not I yf LORDE done it: without whom the-
re is none other God: the true God and saui-
oure, and there is els none but I: And ther-
fore turne you vnto me (all ye endes of the e-
arth) so shal ye be saued, for I am God, & the-
re is els none. I sweare by myself: out of my
mouth cometh yf worde of rightuousnesse,
and that maye no man turne: but all knes
shal bowe vnto me, and all tungen shal swea-
re by me, sayenge: Verely in the LORDE is my
rightuousnes and strenght. To him shal me
come: but all they that thinke scoine of him,
shalbe confounded. And the whole sede of
Israel shalbe iustified, & praised in yf LORDE

A The xlvj. Chapter.
Neuertheles Bel shal fall, & Nabo shalbe
broken: whose ymages are a burthe for
the beastes and catell, to overlade the, and
to make them wery. They shal syncke do-
ne, and fall together: for they maye not ease
them of their burthen, therfore must they go
in to captiuyte.

Harken vnto me, o house of Jacob, and
all ye that remayne yet of the housholde of
Israel: whom I haue borne from youre mo-
thers wombe, and brought you vp from yo-
byrth, till ye were grown: I which shall
beare you vnto youre last age: I haue made
you, I will also nourish you, beare you and sa-
ue you. Whom will ye make me like, in fashi-
on or ymage, that I maye be like him? Ne so
gles (no dounce) wil take out syluer and gelde
out of youre purses, and weye it, and hye a
goldsmyth to make a god of it, that men ma-
ye knele downe and worshiipe it. Yet must he
be taken on mens shulders and borne, and
set in his place, that he maye stonde and not
moue. Alas that men shulde crie vnto him,
which geueth no answer: and deluynereth
not the man that calleth vpon him, from
his trouble.

Considre this well, and be ashamed, Go
in to youre owne selues (O ye runnagates).
Remembre the thinges which are past, since
the begynnynge of the worlde: that I am
God, and that there is els no God, yee and yf
there is nothinge like vnto me. In the begyn-
nyng of a thinge, I shewe the ende therof:
and I tel before, thinges that are not yet co-
me to passe. With one worde is my deuyc

The xlvij. Chap. Ho. xlvij.

accomplished, & fulfilleth all my pleasure. I
call a byrde out of the east, and all that I ta-
ke in honde, out of farre countrees. As soone
as I commaunde, I bringe it hither: as soo-
ne as I thinke to deuise a thinge, I do it.

Hearre me, o ye that are of an hie stomack,
but farre from rightuousnesse. I shal bringe
forth my rightuousnesse, It is not farre, and
my health shal not tariel longe awaye. I wil
laye health in Sio, and geue Israel my glo-
ry.

The xlvij. Chapter.

But as for the (O daughter, thou virgin
Babylon) thou shalt sit in the dust. **A**
Thou shalt sit vpon the groude, and not in
a cart (o thou mayden of Chaldea). Thou
shalt nomore be called tender, and pleasaunt.
Thou shalt bringe forth the querne, & gryn-
de meel, put downe thy stomacher, make ba-
re thy knees, and shalt waide thorow the wa-
ter ryuers. Thy shame shalbe discovered, ad
thy pryncities shalbe sene. For I wil auenge
me of the, and no man shal let me: saith ou-
re redemer, which is called the LORDE of hoo-
stes, the holy one of Israel.

Syt still, holde thy tynge, and get the in
to some darcke comer (O daughter Caldea)
for thou shalt nomore be called lady of kyng-
domes. I was so wroth with my people, yf
I punished myne enheritaunce, and gaue
them in to thy power. Neuertheles, thou
shewdest them no mercy, but euen the very
aged men of the, bidest thou oppresse righte-
foure with thy yock, & thou thoughtest thus:
I shalbe lady for euer. And besyde all that,
thou hast not regarded these thinges, nether
cast, what shulde come after.

Hearre now therfore, thou wilful, that syt-
test so carelesse, & speakest thus in thine her-
te: I am alone, and without me is there no-
ne: I shal neuer be wydow, ner desolate a-
gayne. And yet both these thiges shal come
to the vpon one daye in the twyncklinge of an
eye. Namely, wyddowhead, and desolacion.
They shal mightely fall vpon the, for yf mul-
titude of thy witches, and for the greete he-
ape of thy conyurers. For thou hast confort-
ted thy self in thy disceatfulness, and hast say-
de: I am alone, and without me is there no-
ne. Therfore shal trouble come vpon yf,
& thou shalt not knowe, from whence it shal
arise. Alas these shal fall vpon yf, which thou
shalt not be able to put of. And sodane misery
shal come vpon the, or euer thou be aware.

Esa. 44. c
Baruc. 6

Esa. 48. b

Esa. 44. b

Ro. 14. b
Phil. 2. b

Dani. 14. c
1. Re. 5. a
Iere. 5. a

Esa. 44. f
Exo. 31. a

Esa. 44. c
Baruc. 5. c

Exo. 16. c

Psal. 148. a
31. b

Eze. 16. d
Nau. 3. b

Pro. 21. b
Iere. 50. b

Esa. 10. b
Apo. 18. c

Dani. 9. e

Esa. 39. c

The prophet Esay.

C Now go to thy coniuers, and to the multitude of thy witches, (whom thou hast bene acquainted withal from thy youth) yf they maye helpe the, or strengthe the. Thou hast hither to had many counsels of them, so let the heaungasers & the beholders of starres, come on now and deliuer the: yee and let the shewe, when these new thinges shall come vpon the. Beholde, they shalbe like strawe, which yf it be kindled with fyre, no man maye rydde it for the vehemence of the flame: And yet it geueth no zynders to warme a mā by, ner cleare fyre to syt by. Euen so shal they be vnto the, whom thou hast vsed & occupied from thy youth. Euery one shal shewe yf his erroneous waye, yet shall none of them defende the.

The xliiij. Chapter.

A **E**are this, O thou house of Jacob: ye yf are called by the name of Israel, and are come out of one stocke wth Iuda: which sweare by the name of the LORDE, and beare witness by the God of Israel (but not wth treuth and right) which are called fire men of the holy citie, as they that loke for comfort in the God of Israel, whose name is the LORDE of hostes.

The thinges that I shewed you euer since the begynnyng: haue I not brought the to passe, immediatly as they came out of my mouth, and declared them: And they are come: howbeit I knewe that thou art obstinate, and that thy neck hath an yron vane, and that thy brow is of brasse. Neuertheles I haue euer since the begynnyng shewed the of thinges for to come, and declared the vnto the, or euer they came to passe: that thou shuldest not saye: myne Idol hath done it, my carued or cast ymage hath shewed it. Ye are & confidre all these thinges, whether it was ye that prophesied the: But as for me, I tolde the before at the begynnyng, new & secret thinges, yf thou knewest not of: And some done now not of olde time, wherof thou neuer herdest, before they were brought to passe: that thou canst not saye: I knewe of them. Moreover there be some wherof thou hast nether herde ner knowne, nether haue they bene opened vnto thine eares afore tyme. For I knewe that thou woldest maliciously offende, therefore haue I called the a transgressoure, euen from thy mothers wombe.

Neuertheles for my names sake, I haue withdrauen my wrath, and for myne honours sake I haue ouersene the, so that I haue not rooted the out. Beholde I haue purged the, and not for moneye. I haue chosen

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the in the fyre of pouerte, And that only for myne owne sake, for I geue myne Honoure to none other, that thou shuldest not despise me. Herken vnto me O Jacob, & Israel who I haue called. I am euen he that is, I am yf first and the last. My honde is the foundation of the earth, & my right honde spanneth ouer the heauens. As soone as I called the they were there. Gather you all together, and herken: Which of yonder goddes hath declared this, that the LORDE wil do by the kinge of Babilon, (whom he loueth & fauoureth) and by the Caldees his arme: I my self alone haue tolde you this before. Yee I shal call him and bringe him forth, & geue him a prosperous iourneye. Come nye & heare this: haue I spokē anythi ge darckly sence the begynnyng: whē a thi ge begynneth, I am there.

Wherefore the LORDE God with his spirit hath sent me, And thus saith the LORDE thine avenger, the holy one of Israel: I am yf LORDE thy God, which teach the profitable thinges, and lede yf the waye, that thou shuldest go. Yf thou wilt now regarde my commaundement, thy welthynges shalbe as the water streame: & thy rightuousnes as the warres flowing in the see. Thy sede shalbe like as the sonde in the see, & the frute of thy body, like the grauel stones therof: Thy name shal not be reted out, nor destroyed before me. Ye shal go awaye from Babilon, and escape the Caldees with a mery voyce. This shalbe spoken of, & declared abroad, & go forth vnto the ende of the worlde: so that it shalbe sayde: The LORDE hath defended his seruante Jacob, that they suffred no thurst, whē they trauayled in the wilderness. He claue the rockes a sonder, and the water gusshed out. As for the vngodly, they haue no peace, saith the LORDE.

MESSIAS

The xliij. Chapter.

Earken vnto me, ye Iles, and take hede ye people from farre: The LORDE hath called me from my byith, and made mencion of my name from my mothers wobe: he hath made my mouth like a sharpe swerde, vnder yf shadowe of his honde hath he defended me, and hyd me in his quyer, as a good arrowe, and sayde vnto me: Thou art my seruante Israel, I wil be honoured in the. Then answered I: I shal lese my labour, I shal spende my strength in vayne. Neuertheles, I wil commend my cause and my worke vnto the LORDE my God. And now saith the LORDE (enē he that fashioned me from my mothers wombe to be his seruante, that I maye bringe I

Exo. 1. b

Esa. 41. b

Esa. 41. b

Apo. 1. b

Esa. 41. d

D

Ro. 7. b

1. Tim. 1. b

Tit. 2. b

Deut. 28.

Iere. 5. a

1. Esd. 1. b

Exo. 17. b

Nu. 20. b

Esa. 57. c

A

Esa. 51. e

Eph. 6. b

Ioh. 17. a

The prophet Esay.

cob agayne vnto him: howbeit, Israel will not be gathered vnto hi agayne. In whose sight I am greate, which also is my LORDE, my God and my strenght. Let it be but a smal thinge, that thou art my seruante, to set vp the kinredde of Jacob: & to restore the destruction of Israel: yf I make the not also the light of the Gentiles, that thou mayest be my health vnto the ende of the worlde.

Moreover thus saith the LORDE the avenger and holy one of Israel, because of the abhorring and despisinge amonge the Gentiles, concerninge the seruante of all them yf beare rule: Kynges and prynces shal se, and arise and worshipec, because of the LORDE that he is faithfull: and because of the holy one of Israel, which hath chosen the.

And thus saith the LORDE: In the tyme apoynted wil I be present with the. And in the houre of health wil I helpe the, & deliuer the. I wil make the a pledge for y^e people, so y^e thou shalt helpe vpon the earth agayne, and chalenge agayne the scattered heretages: That thou mayest saye to y^e prisoners: go forth, & to them that are in darkness: come in to the light, that they maye see in the hie wayes, & get their lyuynge in all places.

There shal nether hunger nor thurst, heate nor Sonne hurtethem. For he that sauereth them, shal lede them, and geuethem drinke of the springe welles. I will make wayes vpon all my mountaynes, and my fere pathes shal be exalted. And beholde, they shal come from farre: lo, some from the north and west, some from the south. Reioyse ye heauens, and synge prayses thou earth: Talke of ioye ye hilles, for God wil coforte his people, & haue mercy vpon his, y^e be in trouble.

Then shal Sion saye: God hath forsaken me, and the LORDE hath forgottē me. Doth a wise forget the childe of hir wombe, ad the sonne whō she hath borne? And though she do forget, yet wil not I forget the. Beholde, I haue written the vp vpon my hondes, thy walles are euer in my sight. They that haue broken the downe, shal make haist to buylde the vp agayne: and they that made the waste, shal dwell in the. Lift vp thine eyes, and loke aboute the: all these shal gather them together, and come to the. As truly as I lyue (saith the LORDE) thou shalt put thim all vpon the, as an apparell, and gyde the to the, as a bryde doth hir Jewels. As for thy londe that lieth desolate, waisted & destreyed: it shal be to narrow for the, that shal dwell in it. And they y^e wolde deuoure the, shal be farre awaye. Then the childe whō y^e bare shal

The l. Chap. Esay. xviij.

bringe forth vnto y^e, shal saye in thine eare: this place is to narrow, sit nyetogether, y^e I maye haue rowme. Then shalt thou thinke by thy self: Who hath begottē me these? seinge I am bare & alse, a captyue & an outcast: And who hath nourished the vp for me? I am desolate & alone, but frō whēce come these?

And therfore thus saith the LORDE God: Beholde, I will stretch out myne honde to the Gentiles, and set vp my token to the people. They shal bringe the thy sonnes in their lappes, & carie thy doughters vnto y^e vpon their shulders. For kynges shal be thy nursinge fathers, and Quenes shal be thy nursinge mothers. They shal fall before the wth their faces flat vpon the earth, and lick vp the dust of thy fete: that thou mayest knowe, how that I am the LORDE. And who so putteth his trust in me, shal not be confounded. Who spoyleth the giantte of his prayr: or who taketh the prisoner from the mightie? And therfore thus saith the LORDE: The prisoners shal be taken from the giantte, and the spoyle deliuered from the violēte: for I wil mainteyne thy cause agaynst thine aduersaries, and saue thy sonnes. And wil fedethine enemies with their owne fleshe, and make the drinke of their owne bloude, as of swete wyne. And all flesh shal knowe (o Jacob) that I am the LORDE thy Samioure, and stronge auenger. Chap. l.

Thus saith the LORDE: Where is the bill of y^e mothers deuorcement, that I sent vnto her: or who is the vsurer, to whō I solde you? Beholde, for youre owne offices are y^e solde: & because of youre transgression, is youre mother forsake. For why wolde no mā receaue me, when I came: & when I called, no man gaue me answer. Was my hōde cleane smytē of, that it might not helpe: or, had I not power to deliuer: lo, at a worde I drinke vp the see, & of water floudes I make drie lōde: so y^e for want of water, the fish corrupte and die of thirst. As for heauen, I clooth it with darcknesse, and put a sack vpon it.

The LORDE God hath geue me a weller- ned tūge, so that I can conforite them which are troubled, yee & y^e in due season. He wated myne eare vp by tynes in y^e mourninge (as y^e scolemasters do) y^e I might herkē. The LORDE God hath opened myne eare, therfore can I not saye naye, ner wth drawe myself, but I offre my backe vnto y^e smytters, and my chees to the nyppers. I turne not my face frō shame ad spittinge, for the LORDE God helpeth me, therfore shal I not be cofounded. I haue hardened my face like a flynt

Esay. 42. b
Act. 13. g
Ioh. 3. b

2. Cor. 6. a
Iere. 11. a
Esay. 42. a

Luc. 4. c
Iach. 9. b

Apo. 7. d

Esay. 32. b

Iere. 14. d
Psal. 136. a

Gen. 15. a
Esay. 63. a

Ro. 9. d

Jer. 17. a

Esay. 39. a

Exo. 14. c
Iosu. 3. d

Exo. 10. e

2. Cor. 13. a

Psal. 39. b
Iob. 30. d
Mat. 26. g
Heb. 13. e

The prophet Esay.

stone, for I am sure, that I shal not come to confusion. Myne aduocate speaketh for me, who wil then go with me to lawe: Let vs stoode one agaynst another: yf there be eny that wil reason with me, let him come here forth to me. Beholde, the LORDE God stonde by me, what is he that can condempne me? lo, they shal be all like as an olde cloth, which yf moches shal eate vp.

C Therefore who so feareth the LORDE amonge you, let him heare the voyce of his seruant. Who so walketh in darcknesse, and no light shyneth vpon him, let him hope in the LORDE, and holde him by his God. But take hede, ye haue all kyndled a fyre, and gyded youre selues with the flame: Ye walke in the glistinge of youre owne fyre, and in the flame that ye haue kyndled. This cometh vnto you from my honde, namely, yf ye shal slepe in sorowe.

The li. Chapter.

A Erken vnto me, ye that holde of rightuousnes, ye that seke the LORDE. Take hede vnto the stone, wherout ye are hewen, and to the graue wherout ye are digged. Considre Abraham youre father, and Sara that bare you: how that I called him alone, prospered him wel, and encreased him: how the LORDE comforted Sis, and repayed all hir decaye: makinge hir deserte as a paradise, and hir wilderness as the garden of the LORDE. Myrth and ioye was there, thankes geuynge and yf voyce of prayse. Haue respect vnto me then (o my people) and laye thine eare to me: for a lawe, and an ordinaunce shal go forth from me, to lighten the Gentiles. It is hard by, that my health and my rightuousnes shal go forth, and the people shal be ordied with myne arme.

B The Ylondes (that is yf Gentiles) shal hope in me, and put their trust in myne arme. Lift vp youre eyes toward heauē, and loke vpon the earth beneth. For the heauens shal vanish awaye like smoke, and the earth shal teare like a clothe, and they that dwel therein, shal perish in like maner. But my health endureth for ever, and my rightuousnes shal not cease. Therefore herken vnto me, ye yf haue pleasure in rightuousnes, thou people that bearest my lawe in thine herte. Feare not the curse of men, be not a frayde of their blasphemies and reuylinges: for womes and mothes shal eat the vp like clothe and woll. But my rightuousnes shal endure for ever, and my sauynge health from generacion to generacion.

Wake vp, wake vp, and be stronge: O thou arme of the LORDE: wake vp, lyke as in ty-

The li. Chap.

mes past, euer and sence the worlde beganne. Art not thou he, that hast wounded that proude lucifer, and hewen the dragon in peeces? Art not thou euen he, which hast dried vp the depe of the see, which hast made playne the see grounde, that the deluynered might go thorow? That the redemed of the LORDE, which turned agayne, might come with ioye vnto Sis, there to endure for euer? That myrth and gladnesse might be with them: that sorowe and no might fle from the? Yee J, I am eue he, that in all thynges geueth you consolacion. What art thou then, that fearest a mortall mā, yf childe of man, which goeth awaye as doeth the floure? And forgettest the LORDE that made the, that spred out the heauens, and layde the foundacion of the earth. But thou art euer a frayde for the sight of thine oppresseure, which is ready to do harme: Where is the wrath of the oppresseure? It cometh on fast, it maketh haist to apeare: It shal not perish, yf it shulde not be able to destroye, nether shal it fayle for faute of nourishinge. I am the LORDE yf God, that make the see to be still, and to rage: whose name is the LORDE of hostes. I shal put my worde also in thy mouth, and defende the with the turnynge of my honde: that thou mayest plante the heauens, and laye the foundacions of the earth, and saye vnto Sis: thou art my people.

D Awake, awake, and stonde vp o Jerusalem, thou that from the honde of the LORDE, hast dronke out the cuppe of his wrath: thou that hast supped of, and sucked out the slombinge cuppe to the botome. For amonge all the sonnes whom thou hast begotten, there is not one that maye holde the vp: and not one to lede the by the honde, of all the sonnes that thou hast nourished. Both these thinges are happened vnto the, but who is sorry for it? Yee, destruction, waistinge, hunger and swerde: but who hath comforted the? Thy sonnes lie comfortles at yf heade of every strete like a takē venyson, and are ful of yf terrible wrath of yf LORDE, and punysshment of thy God. And therefore thou miserable and dronke (howbeit not wth wyne) heare this: Thus saith thy LORDE: thy LORDE and God, yf defender of his people: Beholde, I wil take yf slombinge cuppe out of thy hōde, eue yf cuppe wth the dregges of my wrath: yf fū hence forth thou shalt neuer drinke it more, and wil put it in their hōde that trouble the: which haue spoken to thy soule: stoupe downe, that we maye go ouer the: make thy body eane with the grounde, and as the strete to go vpon.

Esa. 14. d
Exo. 14. c

1. Esd. 1. b

C

2. Cor. 1. a

Esa. 40. a
1. Pet. 1. d

Esa. 49. a
Matt. 6. c

Psal. 74. b
Iere. 25. c

Gen. 21. a
Rom. 4. a
Gen. 12. a

Esa. 2. a

Psal. 101. d
Matt. 24. c
2. Pet. 3. b

Psal. 36

Iere. 31. f

Matt. 10. d

Luc. 12. a

Psal. 101. d

The prophet Esay.

The liij. Chapter.

21 **U**P Sion vp, take thy strength vnto the: put on thine honest rayment o' Ierusalē, thou citie of the holy one. For from this tyme forth, there shal no vncircumcised ner vncleane person come in the. Shalke the fro the dust, arise & stonde vp, o' Ierusalē. Pluck out thy neck from the boode, & thou captyue daughter Sion. For thus saith the LORDE: Ye are solde for naught, therfore shal ye be redeemed also without eny money.

For thus hath the LORDE sayde: My people were downe afore tyme into Egypte, & were to be straungers. Afterwarde dyd the kinge of the Assirians oppresse the, for naught. And now what profit is it to me (saith y' LORDE) y' my people is frely caried awaye, & brought in to heuynes by their rulers, and my name euer still blasphemed: saith the LORDE. But y' my people maye knowe my name, I my self will speake in that daye. Beholde, here am I. O how bewtiful are the seete of the Embassicoure, y' bringeth the message fro the mountayne, & proclameth peace: y' bringeth the good tydings, & preacheth healeth, & saith vnto Sion: Thy God is the kinge. Thy watchmen shal lift vp their voyce, w' loude voyce shal they preach of him: for they shal se him present, whē the LORDE shal come agayne to Sion.

Be glad, o' thou desolate Ierusalē, & reioyse together: for the LORDE will cōfōrt his people, he wil deliuer Ierusalē. The LORDE wil make bare his holy arme, & shewe it forth in the sight of all the Gētiles, & all the endes of the earth shal se the sauynge health of oure God. Awaye, Awaye, get you out fro thence, & touch no vncleane thinge. Go out from amonge soch, And be cleane, yet that keare the vessell of the LORDE. But ye shal not go out with sedicio, ner make haist as they that fle awaye: for the LORDE shal go before you, & the God of Israel shal kepe the watch.

Beholde, my seruauent shal deale wysely, therfore shal he be magnified, exalted & greatly honoured. Like as y' multitude shal wōdie vpon him, because his face shalbe so deformed & not as a mans face, & his bewtie like no man: Euen so shal the multitude of the Gētiles loke vnto him, & y' kinges shal shut their mouthes before him. For they y' haue not bene tolde of him, shal se him: and they y' herde nothinge of him, shal beholde him.

The liij. Chapter.

22 **U**T who geueth credence vnto oure preachinge? Or to whō is the arme of the LORDE knowne? He shal growe

The liij. Chap. Ho. xix.

before the LORDE like as a brāich, & as a rote in a drie grounde. He shal haue nether beauty ner sauoure. When we loke vpon him, there shalbe no saynesse: we shal haue no lust vnto him. He shalbe the most symple & despised of all, which yet hath good experience of sorowes & infirmities. We shal reken him so symple & so vyle, that we shal hyde oure faces fro him. Howbeit (of a treuth) he only taketh awaye oure infirmite, & beareth oure payne: Yet we shal iudge him, as though he were plagued and cast downe of God: where as he (not with stōdinge) shal be wounded for oure offences, & smytten for oure wickednes. For the payne of o' punysshment shalbe layde vpo' him, & w' his stripes shal we be healed.

As for vs, we go all astraye (like shepe), euerie one turneth his owne waye. But thorow him, the LORDE pardoneth all o' synnes. He shal be payned & troubled, & shal not open his mouth. He shalbe led as a shepe to be slayne, yet shal he be as still as a lambe before the shearer, & not open his mouth. He shal be had awaye, his cause not herde, & w' out eny iudgment: Whose generacion yet no man maye nombre, when he shalbe cut of fro the grounde of the lyvinge: Which punysshment shal go vpon him, for the transgression of my people. His graue shalbe geue him with the cōdemned, & his crucifieng with the theues, Where as he dyd neuer violence ner vnright, nether hath there bene eny deceitfulnesse in his mouth.

Yet hath it pleased y' LORDE to smyte him with infirmite, that when he had made his soule an offeringe for synne, he might se a lōg lastinge sede. And this device of the LORDE shal prospere in his honde. With trauayle and laboure of his soule, shal he optayne greater riches. My righteous seruauent shal with his wisdome iustifie & deliuer the multitude, for he shal beare awaye their synnes. Therfore wil I geue him the multitude for his parte, & he shal denyde the strōge spoyle because he shal geue ouer his soule to death, & shalbe rekened amonge the transgressours, which neuertheles shal take awaye y' synnes of the multitude, and make intercession for the mysdoers.

The liij. Chapter.

Therfore be glad now, thou bare that bearest not. Reioyce, synge & be merry, thou y' art not with childe: For the desolate hath moo children, then the married wife. Saith the LORDE. Make thy tente wyder, & spiede out the hanginges of thine habitacio: spare not, laye forth thy coardes, and make fast thy staddles.

Hebr. 2. a

Math. 2. b
1. Pet. 2. d

2. Cor. 11. c

Iere. 11. d
Actu. 8. f
Mat. 27. b
1. Cor. 5. c

Mat. 27. e

1. Cor. 5. e
1. Pet. 2. d

1. Joh. 12. e
Rom. 8. d

Rom. 4. e

Marc. 15. d
Luc. 22. b

Gala. 4. d

DoD

The prophet Esay.

Es: for thou shalt breake out on the right syde and on the left, & thy sede shal haue y^e Ge- tiles in possession, & dwel in the desolate ci- ties. Feare not, for thou shalt not be confoun- ded: We not ashamed, for thou shalt not come to confusion. Meethou shalt forget the shame off thy youth, and shalt not remem- ber the dishonour of thy weddewhede. For he that made the, shal be thy LORDE & hus- bonde (whose name is the LORDE of hostes) & thine avenger shal be euen the holy one off Israel, the LORDE of the whele worlde. For the LORDE shal call the, beinge as a desolate forousfull woman, and as a yonge wife that hath broken hir wedlocke: saith thy God.

Isa. 62. a
Eze 16. b
Isa. 49. a

B
Isa. 26. d
Psalm. 29. a

Gcu. 9. b
2. Re. 7. c

C
Isa. 6. b

1. Joh. 2. d
Joh. 6. e

Luc. 21. b
Actu. 4. a

A
Eze. 34. d
Joh. 7. d
Apoc. 22. d

A litle while haue I forsaken the, but w^e greate mercifulnes shal I take the vp vnto me. Whē I was angrie, I hid my face from the for a litle season, but thow euerlastin- ge goodnesse shal I pardon the, saith the LORDE thine avenger. And this must be vnto me, as the water of Noe: for like as I haue sworne y^e I wil not bunge the water off Noe enymore vpo the worlde: So haue I sworne, y^e I wil neuer be angrie wth the, ner reprove the: The mountaynes shall remoue, & the hilles shal fall downe: but my louynge kyndnesse shal not moue, and the bonde off my peace shal not fall downe fro y^e, saith y^e LORDE thymerciful leuer.

Beholde, thou poore, vexed & despised: I wil make thy walles of precious stones, & y^e foundacio of Saphires, thy wyndowes off Cristall, thi gates of fyne cleare stone, & y^e borders of pleasaunt stones. Thy childe shal all be taught of God, & I wil geue the plen- teousnes of peace. In rightuousnes shalt thou be grounde, & be farre fro oppressi- on: for the which thou nedest not be afayed, ne- ther for hynderaunce, for it shal not come nye the. Beholde, y^e alcaunt y^e was farre fro the, shal dwell wth the: & he y^e was somtyme a stra- nger vnto the, shal be ioyned wth the: Behol- de, I make the smyth y^e bloweth the coles in the fyre, & he maketh a weapon after his hon- dy worke. I make also the waister to destro- ye: but all the weapons y^e are made agaynst the, shal not prospere. And as for all tungen, y^e shal resiste the in iudgmēt. thou shalt ouer- comethē, & cōdemne them. This is the here- tage of the LORDES seruauntes, & the righti- ousnes that they shal haue of me, saith the LORDE.

The lv. Chapter.

Come to the waters all ye, y^e be thurs- tie, & yet that haue no moneye. Come, bye, that ye maye haue to eate. Come, bye wyne & mylk, without enymoney, or mo-

The lvi. Chap.

neye worth. Wherfore do ye laye out yo^r mo- neye, for the thinge y^e feederth not, and spende youre labour aboute the thinge that satisfi- eth you not: But he kē rather vnto me, & ad- ye shal eate of the best, & youre soule shal ha- ue hir pleasure in plētousnes. Encline youre eares, & come vnto me, take hede & youre sou- le shal lyne. For I will make an euerlastinge couenaunt with you, euē the sure mercies of David.

Act. 13. d
2. Re. 7. d

Beholde, I shal geue him for a witnesse amonge y^e felke, for a pryncer & captayne vnto the people. Lo, thou shalt call an vnkno- we people: & a people that had no knowlege of the, shal runne vnto the: because off the LORDE thy God, y^e holy one of Israel, which gloufiethe the. Seke the LORDE while he ma- ye be founde, call vpo him while he is nye. Let the vngodly man forsake his wayes, & the vnrightuous his ymaginaciōs, & turne agayne vnto the LORDE, so shal he be merci- ful vnto him: and to oure God, for he is redy to forgeue.

B

Eze. 18. e

Eze. 18. e
Psalm. 102. b

For thus saith the LORDE: My thought- es are not youre thoughtes, & youre wayes are not my wayes: But as farre as the hea- uens are hyer then the earth, so farre do my waies excede yours, & my thoughtes yours. And like as the rayne & snowe cōmeth dow- ne from heauē, & returneth not thither agay- ne, but watereth the earth, maketh it frute- full & grene, that it maye geue come & breade vnto the sower: So the worde also that com- meth out of my mouth, shal not turne agay- ne voyde vnto me, but shal accōplish my wil & prospere in the thinge, wherto I sende it. And so shal ye go forth wth ioye, & be led with peace. The mountaynes and hilles shal syn- ge with you for ioye, and all the trees of the felde shal clappe their bondes. For thornes, there shal growe fyne trees, & y^e Myrre tre in the steade of bieres. And this shal be done to the prayse of the LORDE, & for an euerlas- tinge tokē, that shal not be taken awaye.

Deu. 32. b

The lvi. Chapter.

Thus saith y^e LORDE: Repe equite, and do right, for my sauynge healeth shal come shortly, & my rightuousnes shal be opened. Blissed is the man y^e doeth this, & the mans childe which kepeth the sa- me. & that taketh hede, y^e he vnhalowe not the Sabbath (that is) he that kepeth himself that he do no euil. Then shal not the straun- ger, which cleaueth to the LORDE, saye: Alas the LORDE hath shut me cleane out from his people. Neither shal the gelded man saye: lo, I am a drie tre. For thus saith the LORDE,

A

Isa. 58. d

Deu. 22. d

The Prophet Esay

first vnto the gelded yf kepeth my Sabbath:
Namely: that holdeth greatly of the thinge
that pleaseth me, and kepeth my couenaunt:

B Vnto them wil I geue in my housholde and
with in my walles, a better heretage z name:
Ioh. 1. a the yf they had bene called sonnes z daugh-
ters. I wil geue them an euerlastinge name,
that shall not perishe. Agayne, he saith vn-
to the straungers that are disposed to sticketo
the LORDE, to serue him, z to loue his name:
That they shalbe no bōde mē. And all they,
which kepe the selues, that they vnhalowe
not the Sabbath, namely: that they fulfill
my couenaunt: Them wil I bringeto my holy
mountayne, z make the ioyfull in my house of
prayer. Their burnt offrings and sacrifices
shalbe accepted vpon myne aulter. for my hou-
se shalbe an house of prayer for all people.

C Thus saith the LORDE God which ga-
thereth together the scattered of Israel: I wil
bring yet another cōgregacion to him. All
the beastes of the felde, z all the beastes of y
wod, shal come to deuoure hi. For his watch
men are all blinde, they haue altogether
no vnderstondinge, they are all comme dog-
ges, not beinge able to barcke, they are slepe-
ry: slothful are they, z lie snoringe: they are
shamelesse dogges, yf be neuer satisfied. The
sheperdes also in like maner haue no vnder-
stondinge, but euery man turneth his owne
waye, euery one after his owne couetousnes,
wth all his power. Come (saye they) I wil fetch
wyne, so shal we fyll oure selues, that we ma-
ye be dronken. And do tomorrow, like as to da-
ye, yee and moch more.

The LVII. Chapter.

B Ut in the meane season yf righteous
perissheth, z no mā regardeth it in his
hert. Good godly people are taken a-
waye. z no mā cōsidreth it. Namely: that the
righteous is conuayed awaye thorow yf wic-
ked: that he himself might be in rest, lie qui-
etly vpon his bed, z lyue after his owne plea-
sure. Come hither therfore ye charmers chil-
dren, ye sonnes of the aduourer z the whore:
Wherintake ye youre pleasure? Vpon whom
gape ye with y^o mouth, z bleare out y^o ton-
ge: Are ye not childre of aduoury, z a sede of
dissimulaicon? Yet take youre pleasure vnder
the okes, z vnder all grenetrees, the childe be-
ynge slayne in the valleys, z denmes of stone.
Thy parte shalbe with the stony rockes by
theryuer: Yee euen these shal be thy parte.
For there thou hast poured meat and drynt-
offrings vnto the. Shulde I ouersee that?
Thou hast made thy bed vpon hie mountay-
nes, thou wentest vp thither, and there hast

The lvij Chap. Ho. xx.

thou slayne sacrifices. Behyndethedbores z
postes, hast thou set vp thy remembraunce?

When thou haddest discovered thyself to
another then me, when thou wētest downe, z
maderthy bed wyder (that is) when thou di-
dest carue the certayne of yonder Idols, z lo-
uedest their couches, wherethou sawest the:
Thou wentest straight to kinges with oyle z
dyuerse oyntmentes (that is) thou hast sent
thy messaungers farre of, and yet art thou
fallen in to the pyt therby. Thou hast had
trouble for y multitude of thyne owne way-
es, yet saydest thou neuer: I wil leaue of.
Thou thinkest to haue life (or health) of thy
self, and therfore thou beuest not that thou
art sick. For when wilt thou be abashed or
feare, seinge thou hast broken thy promyse, z
remembrest not me, nether hast me in thine
hert: Thinkest thou, that I also will holde
my peace (as a fore tyme) yf thou fearest me
not: Yee verely I wil declare yf goodnes z yf
workes, but they shal not profit yf. whē thou
criest, let yf chosen heape deliuer the. But the
wynde shal take them all awaye, z cary the
in to yf ayre. Neuertheles, they yf put their
trust in me, shal inheret the londe, and haue
my holy hill in possession.

C And therfore thus he saith: Make redy,
make redy, and clense yf strete, take vp what
ye can out of the waye, that ledeyth to my peo-
ple. For thus saith the hie and excellēt, euen
he that dwelleth in euerlastingnesse, whose
name is the holy one: I dwel hie aboue and
in the sanctuary, z with him also, yf is of a cō-
trite and hūble spiete: yf I maye heale a trou-
bled mynde, and a cōtrite herte. For I chide
not euer, z am not wroth wth out ende. But yf
blastinge goeth fro me, though I make the
breath. I am wroth wth hi for his couetousnes
z lust, I smyte him, I hyde me, and am an-
grie, whē he turneth him self, and foloweth yf
by waye of his owne hert. But yf I maye se
his right waye agayne, I make him whole,
I lede him, and restore him vnto them whom
he maketh ioyful, z that were sory for him.
I make the frutes of thātesgeuinge. I geue
peace vnto them that are farre of, and to
them that are nye, saye I the LORDE,
that make him whole. But the wicked
are like the raginge see, that cā not rest, who
se water someth with the myre z grauel. E-
uē so yf wicked haue no peace, saith my God.

The LVIII. Chapter.

B ut therfore crie now, as loude as
thou canst. Leaue not of, lift vp
thy voyce like a trōpet, and shewe my
people their offences, and yf house of Jacob
Ddd ij

The Prophet Esay

The lix. Chap.

their synnes. For they seke me dalye, and wil knowe my wayes, euen as it were a people that dyd right, and had not forsaken the statutes of their God. They argue with me concerninge right iudgment, and wil pleasure at the lawe with their God. Wherfore fast we (saye they) and thou seist it not? we put oure liues to straitnesse, and thou regardest it not?

B Beholde, when ye fast, youre lust remaineth still: for ye do no lesse violence to youre detters: lo, ye fast to strife and debate, and to synne him with youre fist, that speaketh vnto you. Ye fast not (as somtyme) that your voice might be heard above. Thynke ye this fast pleaseth me, that a mā shulde chasten himself for a daye, and to wryth his head above like an hoke in an hairy cloth, and to lye vpon the earth? Shulde that be called fastinge, or a daye y^e pleaseth y^e LORDE? But this fastinge pleaseth not me, till y^e tyme be thou loose him out of bondage, that is in thy danger: that thou breake the ooth of wicked bargaynes, that thou let the oppressed go free, and take from them all maner of burthens. It pleaseth not me, till thou deale thy bread to the hongrie, and brynge the poore fatherlesse home in to thy house, when thou seist the naked that thou couer him, and hyde not thy face fro thine owne flesh. Then shal thy light breake forth as y^e morninge, and thy health flourish right shortly: thy rightuousnesse shal go before the, and y^e glory of the LORDE shal embrace the.

C Then yf thou callest, the LORDE shal answer the: yf thou criest, he shal saye: here I am. See yf thou layest awaye thy burthens, and holdest thy fyngers, and ceaseest from blasphemous talkinge, yf thou hast compassion vpon the hongrie, and refrefhest y^e troubled soule: Then shal thy light springe out in the darknesse, and thy darknesse shal be as the noone daye. The LORDE shal enuer be thy gyde, and satisfie the desyre of thine hert, and fyl y^e bones with marry. Thou shalt be like a freshwatred garden, and like the founteyne of water, that neuer leaueth runnyng. Then the places that haue euer bene waiste, shal be buylded of the: there shalt thou laye a foundation for many kynreds. Thou shalt be called the maker vp of hedges, and y^e buylder agayne of y^e waye of the Sabbath.

D See yf thou turne thy fete from the Sabbath, so that thou do not the thinge which pleaseth thyself in my holy daye: then shalt thou be called vnto the pleasaunt, holy and glo-

rious Sabbath of the LORDE, where thou shalt be in hond: so y^e thou do not after thine owne ymaginacion, nether seke thine owne wil, ner speake thine owne wordes. The shalt thou haue y^e pleasure in y^e LORDE, which shal carie y^e hie above y^e earth, and feede the with the heritage of Jacob thy father: for the LORDES owne mouth hath so promised.

The LIX. Chap.

B Beholde, the LORDES honde is not so shortened y^e it can not helpe, nether is his eare so stopp'd y^e it maye not heare. But y^e mysdoedes haue separated you from y^e God, and y^e synnes hyde his face from you, y^e he heareth you not. For y^e bondes are defyled with bloude, and y^e fyngers wth vnrightheousnesse: y^e lippes speake lesynges, and y^e tonge setteth out wickednes. No man regardeth righteousnes, and no mā iudgeth truly. Euery man hopeth in vayne thinges, and ymagineth disceate, conceauech weerynesse, and bringeth forth euil. They brede cockatrice egges, and weene y^e spyders webb. Who so eateth of their egges, dieth. But yf one treade vpon the, there cometh vp a serpent. Their webbe maketh no clothe, and they maye not couer the wth their labours. Their dedes are y^e dedes of wickednes, and y^e worke of robbery is in their hōdes. Their fete runne to euill, and they make haist to shed innocēt bloude. Their counsels are wicked counsels, harme and destruccio are in their wayes. But y^e waye of peace they knowe not. In their goinges is no equityte, their wayes are so croked, y^e who so euer goeth therin, knoweth nothinge of peace.

And this is y^e cause y^e equite is so farre fro vs, and y^e rightuousnes cometh not nye vs. We loke for light, lo, it is darknesse: for y^e memynge shyne, se, we walke in y^e darke. We grope like y^e blynde vpon y^e wall, we grope euen as one y^e hath none eyes. We stembled at y^e noone daye, as though it were toward night: in y^e fallinge places, likemen y^e are half deed. We roare all like Beeres, and mourne stil like doves. We loke for equite, but there is none: for health, but it is farre fro vs. For o^r offences are many before y^e, and o^r synnes testifie agaynst vs. See we must confesse y^e we offende, and knowlege, y^e we do amysse: Namely, transgresse and dyssemble agaynst y^e LORDE, and fall awaye fro o^r God: vsinge presumpuous and traitorous ymaginacions, and castinge false matters in o^r hertes. And therfore is equityte gone asyde, and righteousnes stōdeth farre of: treuth is fallen downe in the strete, and the thinge that is playne and open, maye not be shewed. See y^e treuth is lade in prison, and he that

Esay. 50. a
Nume. 11. a

Iere. 5. c
Esay. 1. d

Iob. 15. d
Psa. 7. c

Prou. 1. b
Psal. 9. c
Psal. 13. a
Rom. 3. b

Sapi. 9. a
Iob. 30. c
Deut. 3. c
Ioh. 12. c.

Ose. 4. a
Dani. 8. c.

The prophet Esay.

refraineth himself fro euil, must be spoyled.

C When the **LORDE** sawe this, it displeased him sore, yf there was no where eny equite. He sawe also, that there was no man, which had pitie therof, or was greued at it. And he helde him by his owne power, and cleued to his owne rightuousnes. He put rightuousnes vpo him for a brest plate, & set the helmet of healeth vpo his heade. He put on wrath in steade of clothe, & toke gelousy aboute him for a cloke: (like as when a man goeth forth wrathfully to recōpence his enemies, & to be avenged of his aduersaries.) Namely, that he might recompence and rewarde the **Jlōdes**, wherthorow the name of the **LORDE** might be feared, from the risynge of the **Sōne**: and his magesty, vnto the goinge downe of the same.

For he shal come as a violent waterstreame, which the wynde of the **LORDE** hath moued. But vnto **Sion** there shal come a redeemer, and vnto them in **Jacob** that turne from wickednesse, saierth the **LORDE**. I will make this conuenaunt with them (sayeth yf **LORDE**): My spierethat is come vpon the, & the wordes which I haue put in yf mouth, shal neuer go out of thy mouth, nor out of yf mouth of thy childre, no ner out of yf mouth of thy childers childre, from this tyme forth for ever more.

The lx. Chapter.

Altho therfore get the vp by tymes, for thy light cometh, & the glory of yf **LORDE** shal rise vpo yf. For lo, while yf darke nesse & cloude couereth the earth & the people, the **LORDE** shal shewe the light, & his glory shal besene in the. The **Gentiles** shal come to thy light, & kynges to the bightenes yf springeth forth vpo yf. Lift vpthine eyes, & loke rounde aboute the: All these gather the selues, & come to the. Sonnes shal come vnto yf from farre, & daughters shal gather the selues to the on every side. When thou seist this, thou shalt maruel exceedingly, and thine hert shalbe opened: when the power of the see shalbe conuerted vnto the (that is) whē the strength of the **Gentiles** shal come vnto the. The multitude of **Camels** shal couer yf, the **Drummedaries** of **Madia** and **Epha**. All they of **Saba** shal come, bringinge golde & incense, & shewing the prayse of the **LORDE**. All the catel of **Cedar** shalbe gathered vnto yf, the rāmes of **Tabaioth** shal serue the, to be offred vpo myne auter, which I haue chosen, & in the house of my glory which I haue garnished. But what are these that fle here like the cloudes, and as the dones flinge to

their wyndowes?

The **Jlōs** also shal gather the vnto me, and specially the shippes of yf see: that they maye bringe the sonnes from farre, and their syluer and their golde with them, vnto the name of the **LORDE** thy **God**, vnto the holy one of **Israel**, that hath glorified the. **Strangers** shal buylde vpthy walles, and their kynges shal do the seruyce. For when I am angrie, I smyte the: and when it pleaseth me, I pardon the. Thy gates shal stonde open still both daye and night, and neuer be shut: that the hooste of the **Gentiles** maye come, and that their kynges maye be brought vnto the. For every people & kyngdome that serueth not the, shal perish, and be destroyed w the swerde. The glory of **libanus** shal come vnto the: The fyre trees, **Doxes** & **Cedres** together, to garnish the place of my Sanctuary, for I wil glorifie the place of my fete.

Moreover those shal come knelinge vnto the, yf haue veyed the: & all they that despised yf, shal fall downe at yf fote. Thou shalt be called the cite of the **LORDE**, the holy **Sion** of **Israel**. Because thou hast bene forsake and hated, so that noman went thorow the: I wil make the glorious for ever and ever, ad ioyful thorow out all posterities. Thou shalt sucke the mylk of the **Gentiles**, and kynges brestes shal fede the. And thou shalt knowe that I the **LORDE** am thy Sauoure and defender, the mighty one of **Jacob**. For brasse wil I geue the golde, and for yron syluer, for wod brasse, and for stones yron. I wil make peace thy ruler, and rightuousnes thyne officer. Violence and robbery shal neuer be herde of in thy londe, nether harme and destruction with in thy borders. Thy walles shalbe called health, & thy gates the prayse of **God**. The **Sonne** shal neuer by thy daye light, ad the light of the **Moone** shal neuer shyne vnto the: but yf **LORDE** himself shalbe thy ever lasting light, & thy **God** shalbe thy glory.

Thy **Sonne** shal neuer go downe, & thy **Moone** shal not betaken awaye, for the **LORDE** himself shalbe thy everlastinge light, ad thy sorowful dayes shalbe rewarded yf. Thy people shalbe all godly, & possesse the londe for ever: the floure of my plantinge, the worke of my hondes, wherof I wil reioyce. The youngest zleest shal growe in to a thousande, & the symplest in to a stronge people. I the **LORDE** shal shortly bringe this thinge to passe in his tyme.

The lxj. Chapter.

The spiereth of the **LORDE** **God** is w me, for yf **LORDE** hath anoynted me, & sent

W d d iij

Amos. 5. a

Eph. 6. b
1. Thes. 5.

Psal. 11. a
Ro. 11. d

Act. 25. c
Eph. 5. b

Isa. 19. e
Esa. 49. c
Gen. 15. a
Mar. 5. a

Matt. 2. b
Psal. 71.
Heb. 11. b

Esa. 54. b

Apo. 21. g

Esa. 49. e

Apo. 21. g

Apo. 21. b

Luc. 7. c
Luc. 4. c
Isa. 11. a

The prophet Esay.

Esa. 66. a me, to preach good tydiges vnto the poore,
Esa. 57. c yf I might bynde vp yf wounded hertes, yf I might preach delyueraunce to yf captyue, z open the pryson to the that are bounde: yf I might declare yf acceptable yeare of yf LORDE, z the daye of yf avengeaunce of oure God: that I might comfote all them that are in heuynesse, that I might geue vnto them yf mourne in Sion, bewty in the scade of ashes, ioyful oymntme for sighinge, pleasaunt raymēt for an heuynide: That they might be called excellent in rightuousnesse, a platin ge of the LORDE for him to reioyce in.

Esa. 60. d They shal buylde the lōge rough wilder nes, z set vp yf olde deserte. They shal repa- re the waist places, z soch as haue bene voy- de thoro wout many generaciōs Strangers shal stōde z fede yo^r catel, z the Aleauntes shal be yo^r plowmē z reapers. But ye shal be named the prestes of the LORDE, z mē shal call you the seruantes of oure God. Ye shall enioye the goodes of yf Gētiles z tryūphe in their substaūce. For yo^r greate reprofē z sha me, shal they haue ioye, yf ye maye haue par te wth the. For they shal haue dubble possi- son iⁿ their lōde, z everlastinge ioye shal be wth them. For I the LORDE, which loue right ad hate robbery (though it were offred me) shal make their workes ful of faithfulness, z make an everlastinge couenaunt with them.

Esa. 65. d **Iere. 33. d** Their sede also and their generacion shal be knowne amōge the Gentiles, and amōge the people. All they that se them, shall knowe, that they are the hie blessed sede of yf LORDE. And therfore I am ioyful in the LORDE, z my soule reioysēth in my God. For he shall put vpon me the garmēt of health, z cener me with the māle of rightuousnes. He shal decke me like a brydegrome, z as a bryde that hath hir apparell vpo^r her. For like as yf gro unde bringeth forth frute, z as the gardē shu teth forth sede: So shal the LORDE God cau se rightuousnes, and the feare of God to flo rish forth before all the Zeithen.

Luc. 2. d Their fede also and their generacion shal be knowne amōge the Gentiles, and amōge the people. All they that se them, shall knowe, that they are the hie blessed sede of yf LORDE. And therfore I am ioyful in the LORDE, z my soule reioysēth in my God. For he shall put vpon me the garmēt of health, z cener me with the māle of rightuousnes. He shal decke me like a brydegrome, z as a bryde that hath hir apparell vpo^r her. For like as yf gro unde bringeth forth frute, z as the gardē shu teth forth sede: So shal the LORDE God cau se rightuousnes, and the feare of God to flo rish forth before all the Zeithen.

Psal. 131. b **The li. Chapter.** For Sions sake therfore wil I not holde my tūge, z for Ierusalem sake I will not ceasse: vntill their rightuousnes breake forth as yf shyninge light, z their health as a bur- nyngelampe. Then shal the Gētiles se thy rightuousnesse z all kinges thy glory. Thou shalt be named with a new name, which the mouth of yf LORDE shal shewe. Thou shalt be a crowne in the honde of the LORDE, and a glorious garlade in the hōde of thy God. From this tyme forth thou shalt neuer be called the forsakē, z thy lōde shal nomore be

The lxiij. Chap.

called the wilderness. But thou shalt be cal led Sephziaba (that is, my beloued) z yf lōde Beula (that is) a married womā: for yf LORDE loueth yf, z thy lōde shal be inhabited. And li ke as yonge mā taketh a doughter to maria- ge, so shal God mary himself vnto yf sonnes. And as a brydegrome is glad of his bryde, so shal God reioysē ouer the.

B I wil set watchmē vpo^r thy walles (o Je- rusalem) which shall nether ceasse daye nor night, to preach yf LORDE. And ye also shall not kepe him close, nor leaue to speake of hī, vntill Ierusalē be set vp, z made the prayse of the worlde. The LORDE hath swome by his right honde z by his stronge arme, that frō hence forth he wil not geue thy come to ke meate for thine enemies, ner yf wyne (whe rī thou hast laboured) to be drynke for yf stra ngers. But they that haue gathered in the come, shal eate it, z geue thankes to the LOR DE: z they that haue borne in the wyne, shall drynke it in the court of my Sanctuary.

Stōde back, z departe a sūder, ye yf ston de vnder yf gate, make room ye people, re- payre the strete, z take awaye yf stones, z set out a toke for the people. Beholde, yf LORDE proclameth in the entes of the worlde: tel yf doughter Sio: se, thy Saluaciō cometh, be holde, he bringeth his treasure wth him, z his workes gokefore him. For they whō yf LOR DE delyucreth, shal be called the holy people: z as for the, thou shalt be named the great- ly occupied, and not the forsaken.

The lxiij. Chapter. **X** What is he this, that cometh from Edom, with stayned reade clothes of Desra: (which is so cosly cloth) z cometh in so neebly with all his strenght? I am he yf teacheth rightuousnes, z am of po- wer to helpe. Wherefore the is thy clothinge reade, z thy raymēt like his yf treadeth in yf wyne presse. I haue troddē the presse my self alone, z of all people, there was not one with me. Thus haue I troddē downe myne enemi- es in my wrath, and set my fete vpo^r them in my indignacion: And their bloude sprange vpo^r my cloothes, z so haue I stayned all my rayment. For the daye of vengeaūce that I haue takē in honde, z the yeare of my delyue raunce is come. I loke aboute me, and there was no mā to shewe me eny helpe, I fel dow ne, and no man helde me vp. The I helde me by myne owne arme, z my seruētneesse sustey ned me. And thus haue I troden downe the people in my wrath, and bathed them in my displeasure: In so moch that I haue shed their bloude vpon the earth.

Eze. 16. b
Osee. 2. d
Esa. 54. a

Esa. 40. b
Zacha. 9. b
Matt. 21. a
Esa. 76. d

Esa. 34. b

The prophet Esay.

25

Exo. 15. a
Esa. 12. a

I will declare the goodnesse of the LORDE, yee and the prayse of the LORDE for all that he hath gyuen vs, for the greate good yf he hath done for Israel: which he hath gyuen them of his owne fauoure, & accordinge to the multitude of his louynge kindnesse. So he sayde: These no doute wilbe my people, and no shrieking children, and so he was their Sauoure. In their troubles he forsooke them not, but the angel that went forth from his presence, deliuered them: Of very loue & kindnesse that he had vnto them, redemed he them. He hath borne them, and caried them vpon his shoulder, sence the worlde began. But after they prouoked him to wrath and vexed his holy minde, he was their enemye, and sought agaynst them him self. Yet remembred he the olde tyme, of Moses & his people: how he brought them from the water of the see, as a shepherde doth with his shepe: how he had geuen his holy sperte amonge them: how he had led Moses by the right honde with his glorious arme: how he had deuyded the water before them (wherby he gat him self an euerlasting name) how he led them in the depe, as an hourse is led in the playne, that they shulde not stamble. The sperte of the LORDE led them, as a tame beast goeth in the felde.

Exo. 15. d
14. d 23. c

Exo. 14. c
Psal. 76. b

C Thus (O God) hast thou led thy people, to make thy self a glorious name with all. Loke downe then from heauē, and beholde the dwellinge place of thy sanctuary & thy glory. How is it, yf thy gelousy, thy strength, the multitude of thy mercies and thy louynge kindnesse, wyl not be entreated of vs: Yet art thou O father: for Abraham knoweth vs not, nether is Israel acquainted with vs. But thou LORDE art oure father and redeemer, and thy name is euer lastinge. O LORDE wherfore hast thou led vs out of thy waye: wherfore hast thou hardened oure hertes, that we feare thee not? Be at one with vs agayne, for thy seruantes sake yf are of the generaciō of thy heretage. Thy people hath had but litle of thy Sanctuary in possessiō, for oure enemies haue take it in: And we are become, euen as we were from the begynnynge: but thou art not their LORDE, for they haue not called vpon thy name.

Deut. 26. d
Baruc. 3. d

Matt. 6. b
Luc. 11. a
Matt. 23. a

Psal. 118. b

The lxxij. Chapter.

A That thou woldest cleue the heauen in sonder, & come downe: that the mountaynes might melt awaye at thy presence, like as at an hore fyre: and that the malicious might boyle, as the water doth vpon the fy

The lxx. Chap. 35. xxij.

re: Wherby thy name might be knowne amonge thine enemies, & yf the Gentiles might tremble before yf. That thou mightest come downe with thy wonderous straunge workes, then shulde the hilles melt at thy presence. For sence the begynnynge of the worlde there was none (excepte thou O God) that herde or perceaued, nether hath any eye sene what thou dost for the, that put their trust in the.

1. Cor. 2. b

Thou helpest him that doth right with cherefulness, and them that thynke vpon thy wayes. But lo, thou art angrie, for we offende, and haue bene euer in synne, and there is not one whole. We are all as an vncleynethinge, & all oure rightuousnesses are as the clothes stayned with the floures of a woman: we fall euerychone as the leafe, for oure synnes carie vs awaye like the wynde. There is no man that calleth vpon thy name, that stondeth vp to take holde by the. Therefore hydest thou thy face from vs, and consumest vs, because of oure synnes.

Ro. 3. b
Psal. 13. a

B

But now O LORDE, thou father of ours: we are the claye, and thou art oure potter, and we all are the worke of thy hondes. Be not to sore displeased (O LORDE) and kepe not oure offences to lōge in thy remembraunce, but conside that we all are thy people. The cities of thy Sanctuary lye waiste, Sion is a wilderness, and Jerusalem a deserte. Oure holy house which is oure bewty, where oure fathers praysed the, is brent vp, yee all oure comodities and pleasures are waysted awaye. Wilt thou not be intreated (LORDE) for all this? Wilt thou holde thy peace, and scourge vs so sore?

Matt. 6. b
Iere. 18. b
Ro. 9. c
Ecci. 33. b
Iere. 10. d
Psal. 78. a
Iere. 26. d

Mich. 3. c

The lxx. Chapter.

They shal seke me, that hitherto haue not axed for me: they shal fynde me, that hither to haue not sought me. Then shal I saye immediatly, to the people that neuer called vpon my name: I am here, I am here. For thus longe haue I euer holden out my hondes to an vnfaithful people, that go not the right waye, but after their owne ymaginacions: To a people, that is euer defyenge me to my face. They make their oblations in gardens, and their smoke vpon alters of bricke, they lurke amonge the graues, and lie in the dennes all night. They eate swyne flesh, and vncleane broth is in their vessels. If thou comest nye them, they saie: touch me not, for I am holier then thou.

Ala. 32. a
Ro. 10. d

Deut. 12. a
Deut. 14. b

Leuit. 11. a
Deut. 14. a

All these men when I am angrie, shalbe turned to smoke and fyre, that shal burne for

DoD iij

The prophet Esay.

Matt. 25. d cner. Beholde, it is witten beside my face, and shal not be forgotten, but recompensed. I shal rewarde it them into their bosome: I mean your mysdedes, and the mysdedes of your fathers together (saith the LORDE) which haue made their smokes vpon the mountaynes, and blasphemed me vpon the hilles: therfore will I measure their olde dedes into their bosome agayne.

B Moreover thus saith the LORDE: like as when one wolde gather holy grapes, men say vnto him: breake it not of, for it is holy: Euen so will I do also for my seruantes sakes, that I will not destroy them all. But I will take a sede out of Jacob, and out of Iuda one, to take possession of my hill. My chosen shal possesse these thinges, and my seruantes shal dwell there. Saron shalbe a shepfold, and the valley of Achor shal geue stalinge for the catell of my people, that feare me. But as for you, ye are they, y haue forsaken the LORDE, and forgotten my holy hill. Ye haue set vp an altar vnto fortune, and geuerich drunkofferings vnto treasure. Therefore wil I nombre you with the swerde, that ye shal be destroyed all together. For when I called, no man gaue me answer: when I spake, ye hearkened not vnto me, but dyd wickednes before myne eyes, and chose the thinge that pleased me not.

C Therefore thus saith the LORDE God: Beholde, my seruantes shal eate, but ye shal haue hunger. Beholde, my seruantes shal drynke, but ye shal suffre thirst. Beholde, my seruantes shal be merry, but ye shal be confounded. Beholde, my seruantes shal reioyse for very quietnesse of herte. But ye shal crie for sorrow of hert, and complayne for vexacion of mynde. Your name shal not be sworn by amonge my chosen, for God the LORDE shal slaye you, and call his seruantes by another name. Who so reioysseth vpon earth, shal reioyse in the true God: And Who so sweareth vpon earth, shal sweare in the true God. For the olde enemye shalbe forgotten, and taken awaye out of my sight. For lo, I shal make a new heaue, and a new earth. And as for the olde, they shal neuer be thought vpon, ner kepte in mynde: but me shalbe glad and euermore reioyse, for the thinges, that I shal do.

D For why: Beholde, I shal make a ioyfull Ierusalem, yee I myself will reioyse with Ierusalem, and be glad with my people: And the voyce of wepinge and waylinge shal not be herde in her from thence forth. There shal neuer be childe ner olde man, that haue not

The lxxvi. Chap.

their full dayes. But when the childe cometh to an hundredth yeare olde, it shal dye. And yf he that is an hundredth yeare of age do wronge, he shalbe cursed. They shal buylde houses, and dwell in them: they shal plante vynyardes, and eate the frute of them. They shal not buylde, and another possesse: they shal not plante, and another eate: But the life of my people shalbe like a tre, and so shal the worke of their hondes.

My chosen shal lyue longe, they shal not labour in vayne, ner beget w trouble: for they are the hie blessed sede of the LORDE, and their frutes with them. And it shalbe, that or euer they call, I shal answer them. Why le they are yet but thinkinge how to speake, I shal heare them. The wolff and the lambe shal fede together, and the lyon shal eate haye like the bullocke. But earth shalbe the serpentes meate. There shal no man hurte ner slaye another, in all my holy hill, saith the LORDE.

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Thus saith the LORDE: Heaue is my seate, and the earth is my fore stole. Where shal now the house stonde, yf ye will buylde vnto me: And where shal be the place, yf I wil dwell in: As for these thinges, my hode hath made them all, and they are all created, saith the LORDE. Which of them shal I then regarde: Euen him that is of a lowly troubled spiere, and steddeth in awe of my wordes. For who so slayeth an ore for me, doth me so greate dishonoure, as he yf killeth a man. He that killeth a shepe for me, choketh a dogge. He that bringeth me meat offringes, offreth swynes bloude: Who so maketh me a memoriall of Incense, prayseth the thinge yf is vnright. Yet take they such wayes in honde, and their soule deliteth in these abhominacions.

Therefore wil I also haue pleasure in laughinginge them to scorne, and the thinge that they feare, wil I bringe vpon them. For when I called, no man gaue answer: when I spake, they wolde not heare: But dyd wickednesse before myne eyes, and chose the thinges that displease me. Heare the worde of God all ye, that feare the thinge which he speaketh. Your brethren that hate you, and cast you out for my names sake, saye: Let the LORDE magnifie himself, that we maye see youre gladnesse: yet they shalbe confounded.

For as touching the cite and the temple, I heare the voyce of the LORDE, that will rewarde, and recompence his enemies: like as when a wife bringeth forth a man childe, or

Deut. 28. c

Gene. 2. b
Iere. 17. b
Psal. 1. a

Esa. 11. b

Gene. 3. b

2
Act. 7. f
Act. 17. d
3. Re. 8. d
2. Par. 6. d
Esa. 57. c
Esa. 61. a
Psal. 50. b

Iob 6. b
Pro. 1. b
Esa. 65. b

Iere. 18. a
Zac. 14. a

The Prophet Esay

ener she suffre the payne of the byrth and anguyshe of þe trauayle. Whoener herbe or sawe soch thinges: doth the grounde beare in one daye: or are the people borne all at once, as Sion beareth his sonnes: For thus sayeth the LORDE: Am I he that maketh other to beare, and beare not my selfe?

Am not I he that beareth, and maketh barren: saith thy God. Reioyse with Jerusalem, and be glad with her, all ye that loue her. Be ioyful with her, all ye that mourned for her. For ye shal sucke cōforte out of hir brestes, and be satisfied. Ye shal taist, and haue delite in the plenteousnesse of hir power. For thus sayeth the LORDE: beholde, I wil let peace ī to her, like a water floude, and ī might of the heithē like a flowing stream. Then shal ye sucke, ye shal be borne vpon hir sydes, and be ioyful vpon hir knees. For like as a child is comforted of his mother, so shal I comforte you, and ye shal be comforted in Jerusalem. And when ye se this, your herte shal reioyse, and youre bones shal flourish like an herbe.

Thus shal the honde of the LORDE be knowne amonge his seruantes, and his indignacion amonge his enemies. For beholde, the LORDE shal come wth fyre, and his charret shal be like a whylwynde, that he maye recompence his vengeance in his wraith, and his indignacion with the flame of fyre. For I LORDE shal iudge all flesh with the fyre and with his swerde, and there shal be a greates nombre slayne of the LORDE. Soch as haue made themselves holy and cleane in the gardens, and those that haue eaten swyne flesh, myce, and other abhominacions, shal be taken awaye together, saith the LORDE. For I wil come to gather all people and ton

The lvi. Chap. Fo. xxiiij.

ges, with their workes and ymaginacions: these shal come, and see my glory. Vnto them shal I geue a tokē, and sende certayne of the (that be deliuered) amonge the Gentiles: in to Celicia, Africa and Lidia (where men can handle bowes) in to Italic also and Greke lande.

The Iles farre of, that haue not herbe speake of me, and haue not sene my glory: shal preach my prayse amonge the Gentiles, and shal bringe all youre brethē for an offring vnto the LORDE, out of al people, vpon horses, charettes and horse lytters, vpon Mooles and cartes to Jerusalem my holy hill (saith the LORDE) like as the children of Israel bringe the offring in cleane vessels, to the house of the LORDE.

And I shal take out certayne of them for to be preastes and leuites, saith I LORDE. For like as the new heauē and the new earth which I wil make, shal be fast stablished by me: (saith the LORDE) So shal youre sede and youre name contynue, and there shal be a new Moone for the other, and a new Sabbath for the other, and all fleshe shal come

to worshipec before me, (saith I

LORDE.) And they shal

go forth, and loke vpon

the caryons of

them, that

haue

transgres-

sed agaynst me.

For their wormes shal

not dye, nether shal their

fyre be quenched, and all

fleshe shal abhor

re them.

The ende of the prophet Esay.

Gen. 16. a.
19 f. 10. a.
Math. 5. b.

Pro. 17. d.
Eze. 37. a.

Esa. 61. a.
52. a. 60. a.
65. a.

Esa. 61. a.
1. pet. 2.
Rom. 12. a.

Mat. 9. g.
Mar. 9. c.

The Prophet Jeremy.

What Jeremy conteyneth.

- Chap. I. He declareth first his callinge, and in a vision he seith the destruction of Jerusalem.
- Chap. II. The faithfulness and louynge mercy of God: Agayne, the vntowardnes of the people.
- Chap. III. He crieth vpon the people to amende, and sheweth them the wrath of God.
- Chap. IIII. He layeth the wrothfull displeasure of God before them, and exorteth the to amendment.
- Chap. V. VI. VII. VIII. The wrath of God, and the cause thereof: plagues and misery for to come.
- Chap. IX. The prophet mourneth and complayneth vpon the synnes of the people.
- Chap. X. He geueth the warnynge, that they folowe not the vses and customes of the heithen, and sheweth them how wayne a thinge it is to worshipe ymages, and to forget the true luyng God.
- Chap. XI. He putteth them in remembrance of the couenaunt, sheweth their misery, & complayneth of his owne persecucion.
- Chap. XII. The prosperite of the wicked, & trouble of the that are godly. The forsakynge of the Jewes, and callynge of the heithen.
- Chap. XIII. Soze plagues vpon the people, sheweth vnto the prophet by the lynnynge bache.
- Chap. XIII. The derty of frutes. Soze is God at the people, that he forbiddeth the prophet to praye for them.
- Chap. XV. God wil not be intreated, where his lawe is troden vnder fore. He answereth the prophet to his complaynte.
- Chap. XVI. The LORD forbiddeth the prophet to kepe company with the people, or to take a wife in that place, for he is mynded to punish them.
- Chap. XVII. Punishment of them that forsake the LORD, and put their trust in men. A commaundement concernynge the Sabbath.
- Chap. XVIII. By the pecters ouer the prophet is taught, so that he warneth the people, and telleth them of the punishment.
- Chap. XIX. The plague vpon Jerusalem and Tophet.
- Chap. XX. Pashur the chiefe prest smyteth Jeremy the prophet, and putteth him in prison: which sheweth him his plague for to come.
- Chap. XXI. The prophet sheweth the kynge, what shal become of the cite.
- Chap. XXII. He exorteth the kynge and all the people vnto godlynesse, and telleth what shal become of Sellu (ofter wyse called Joas) the sonne of Josias: and what shal happen to Iechonias the sonne of Ioadim.
- Chap. XXII. He reproveth the wicked rulers and false prophetes.
- Chap. XXIII. The vision of the fyge maides.
- Chap. XXV. He reproveth the kynge and all

- the people, and sheweth the punishment for to come vpon the heithen.
- Chap. XXVI. Because the prophet rebuketh the people, the prestes and the prophetes put him to trouble: but at the last Ahicam deliuereth him.
- Chap. XXVII. God commaundeth the prophet for to make bondes and cheynes, to signifye the captiuyte of the heithen kynge.
- Chap. XXVIII. Zananias the false prophet withstandeth Jeremy.
- Chap. XXIX. A lettre of Jeremy sent vnto the presoners at Babilon.
- Chap. XXX. Jeremy (at the commaundement of God) wryteth his sermons in a booke. Swete and confortable promises vnto the godly: Agayne, the wrath of God agaynst the wicked.
- Chap. XXXI. He putteth the people in mynde of the louynge mercy and benefites of God, and conforteth them with his promises.
- Chap. XXXII. The prophet beyng in prison sheweth the deliuerance of the people out of captiuyte.
- Chap. XXXIII. A playne and manifest prophecy of the kyngdome of Christ.
- Chap. XXXIII. He sheweth the kynge Sedechias and the people their punishment for breakynge the couenaunt.
- Chap. XXXV. He reproveth the disobedience of the people, thorow the good example of the heathen.
- Chap. XXXVI. The kynge burneth the prophetes booke, but a greater is wrytten agayne for it, and the kynge punished.
- Chap. XXXVII. Pharo commeth out of Egypte to helpe the kynge, but in wayne Jeremy is put in prison.
- Chap. XXXVIII. The prynces laboure to haue the prophet deed, they put him in a sorer prison: but Abdenach getteth him out, and the kynge commaundeth with him.
- Chap. XXXIX. The cite of Jerusalem is wonne the kynge taken, his sonnes and prynces slayne before his face, his owne eyes put out, and he led vnto Babilon. But Jeremy and Azarias escape.
- Chap. XL. How the chiefe captayne intreatheth Jeremy. Godolias is made gouernour of the londe, the people resort vnto him.
- Chap. XLI. Ismael slayeth Godolias, and taketh the people presoners, but Iohanna defendeth them.
- Chap. XLII. The captaynes are counsell at Jeremy, but folowe him not.
- Chap. XLIII. XLIII. They wil nedes go into Egypte agaynst the commaundement of God. The prophet exorteth the to the contrary, and to leaue their ydolatri: Nevertheless, they regard it not, but wil do as their fathers dyd before them.
- Chap. XLV. Jeremy comforteth Baruch, concerning his wealnesse of mynde.
- Chap. XLVI. The summe of Jeremies preaching vnto the heithen, specially vnto Egypte.
- Chap. XLVII. Agaynst the Philistynes.
- Chap. XLVIII. Agaynst Moab.
- Chap. XLIX. Agaynst the Ammonites, Edomites, Damascus, Cedar and Elam.
- Chap. L. LI. Agaynst Babilon.
- Chap. LII. A recityng how Jerusalem was beseged, wonne, and taken.

The prophet Jeremey.



These are the Sermons of

Jeremey the sonne of helchiah the prest, one of them that dwelt at Anathot in the londe of Ben Jamin: when the LORDE had first spoken with him, in the tyme of Josias the sonne of Amon kinge of Juda, in the xij yeare of his kingdome: and so duringe vnto the tyme of Joachim the sonne of Josias kinge of Juda, and vnto the xi yeares of Sedechias the sonne of Josias kinge of Juda were ended: when Jerusalem was taken, euen in the fyfth Moneth.

The first Chapter.



The worde of the LORDE spake thus vnto me: Before I fashioned the in thy mothers womb, I dyd knowe the: And ouer thou wast boune, I sanctified the, & ordered the, to be a prophet vnto the people. The sayde I: Wh LORDE God, I am vnnete, for I am yet but yonge. And the LORDE answered me thus: Saye not so, I am to yonge: For thou shalt go to all that I shall sende the vnto, and whatsoeuer I commaunde the, that shalt thou speake. Be not afrayed of their faces, for I wil be with the, to deliuer the, saith the LORDE.

And with that, the LORDE stretched out his honde, and touched my mouth, and sayde morouer vnto me: Beholde I put my wordes in thy mouth, and this daye do I set the ouer the people and kingdomes: that thou mayest rote out, breake of, destroye, and make waile: and that thou mayest buylde vp, and plate. After this, the LORDE spake vnto me sayenge: Jeremey, what seist thou? And I sayde: I se a watyng rodde. Then sayde y LORDE: thou hast sene right, for I will watch diligently vpon my worde, to performe me it.

It happened afterwarde, that the LORDE spake to me agayne, & sayde: What seist thou? And I sayde: I do se a seethinge pot, lookinge from out of the north hitherwarde.

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Then sayde the LORDE vnto me: Out of the north shall come a plage vpon all the dwellers of the londe. For so, I will call all the officers of the kyngdomes of the north, (saith the LORDE.) And they shall come, and euery one shall set his seate in the gates of Jerusalem, and in all their walles rounde aboute, and thorow all the cities of Juda. And thorow them shall I declare my iudgment, vpon all the wickednesse of those men that haue forsaken me: that haue offred vnto straunge goddes, & worshipped the workes of their owne hondes.

And therfore gyde vp thy loynes, arise, and tell them all, that I geue the in commaundement. Feare them not, I will not haue the to be afrayed of the. For beholde, this daye do I make the a stronge fenced towne, an yron pyler, and a wall of stele agaynst y whole londe, agaynst the kinges and mightie men of Juda, agaynst the prestes and people of the londe. They shall fight agaynst the, but they shall not be able to ouercome the: for I am w the, to deliuer the, saith the LORDE.

The II. Chapter.

Ouerr, the worde of the LORDE commaunded me thus: Go thy waye, crie in the eares of Jerusalem, & saye: Thus saith the LORDE: I remembre the for the kyndnesse of thy youth, and because of thy stedfast loue: in that thou folowdest me thorow the wilderness, in an vntilled londe. Thou Israel wast halowed vnto the LORDE, and so was his first frutes. All they that deuoured Israel, offended: misfortune fell vpon them, saith the LORDE. Heare therfore the worde of the LORDE, O thou house of Jacob, and all the generacion of the house of Israel. Thus saith y LORDE vnto you:

What vnfaithfulnesse founde youre fathers in me, that they wente so farre awaye frome, fallinge to lighenesse, and beinge so wayne? They thought not in their hartes: Where haue we left the LORDE, y broughte vs out of the lode of Egypte: y led vs thorow the wilderness, thorow a deserte and rough londe, thorow a drie and a deadly londe, yee a londe that no man had gone thorow, and wherein no man had dwelt. And when I had broughte you in to a pleasant welbuylded londe, that ye might enioye the frutes and all the comodities of the same: ye went forth and defyled my londe, & brought myne heretage to abheminacion.

The prestes the selues saide not once: where is y LORDE: They y haue the lawe in the ir hondes, knowe me not: The shepherdes

lere. 4. b
Abac. 1. b
lere. 25. b

Eze. 1. a

lere. 15. d

4 or 11. f

lere. 25. d

lere. 1. d
lere. 1. d

lere. 10. d
and 10. c
Zac. 4. b

Exo. 14. 8

Eze. 32. f
Deut. 6. b

lere. 25. c

Marc. 12. 9
Ioh. 1. d

lere. 11. d

lere. 39. a
4. Re. 25. a

Esa. 44. a
6. a
Psal 70. a

lere. 14. b
Exo. 4. c

Act. 9. b
Matt 10. c
1. Cor. 3. a
lere. 18. a

Esa. 6. a

lere. 14. b

Iob 41. b

The prophet Jeremy.

offende agaynst me. The prophetes do seruyce vnto Baal, & folowe such thinges as shall bringe them no profit.

Wherefore I am constrained (sayeth the LORD) to make my complaynte vpon you, and vpon youre children. Go in to the Isles of Cethim, and loke wel: sende vnto Cedar, take diligent hede: and se, whether such thinges be done there, whether the Gentiles themselves deale so falsly & vntrely with their goddes (which yet are no goddes in dede.) But my people hath geuen ouer their hie honour, for a thinge that maye not helpe them.

Be astonished (o ye heauens) be afraide, & abashed at such a thinge, saith the LORD. For my people hath done two euils. They haue forsake me the well of the water of life, and digged them pittes, yee vile and broken pittes, that holde no water. Is Israel a bonde seruaunt, or one of the householde? Why is he then so spoyled? Why do they reare and crie then vpon him, as a lyon? They haue made his londe wayst, his cities are so brent vp, that there is no man dwellinge in them. See the children of Toph and Taphanes haue defyled thy necke.

Cometh not this vnto the, because thou hast forsaken the LORD thy God, euer since he led the by the waye? And what hast thou now to do in y^e strete of Egypte? to drinke foule water? Either, what makest thou in the waye to Assiria? To drinke water of the floude? Thine owne wickednesse shall reprove the, and thy turnynge awaye shall condemne the: that thou mayest knowe and vnderstande, howe euil and hurtful a thinge it is, y^e thou hast forsaken the LORD thy God, and not feared him, saith the LORD God of hostes.

I haue euer broken thy yock of olde, & bursten thy bondes: yet saiest thou, I wil no more serue, but (like an harlot) thou runnest aboute vpon all hie hilles, & amonge all grene trees: where as I planted the out of noble grapes and good rotes. How art thou turned then into a bytter, vnfrutefull, and straunge grape? Yee and that so sore: that though thou washest the with Citrus & makest thyself to sauoure with that swete smellinginge herbe of Borch: yet in my sight thou art stayned with thy wickednesse, saith the LORD thy God.

Saye not now: I am not vnclene, and I haue not folowed the goddes. Loke vpon thy ne owne waies in the woddes, valleis & denes: so shalt thou knowe, what thou hast done. Thou art like a swift Dromedary, that

The ii. Chap.

goeth easely his waye: and thy wantonnes is like a wilde Ass, that vsseth the wildernes, and that snoffeth and bloweth at his wil. Who can tame the? All they that seke the, shal not sayle, but fynde the in thine owne vnclennes. Thou kepest thyfore from nakednes, and thy throte from thurst, and thinkest thus in thy self: tush, I wil take no sorowe, I wil loue the straunge goddes, & hangge vpon them.

Like as a thefe that is taken with the dede, commeth to shame, eue so is the house of Israel cometo confucion: the comon people, their kinges and rulers, their prestes and prophetes. For they saye to a stock, thou art my father, and to a stone: thou hast begotten me, yee they haue turned their back vpon me, & not their face. But in the tyme of their trouble, when they saye: stande vp, and helpe vs, I shal answer the: Where are now thy goddes, that thou hast made the? byd them stande vp, and helpe the in the tyme of neede? For loke how many cities thou hast (o Iuda) so many goddes hast thou also.

Wherefore the wil ye go to lawe with me, seinge ye all are synners agaynst me, saith the LORD? It is but lost labour, that I smyte youre children, for they receaue not my correction. Your owne swerde destroyeth youre prophetes, like a deuouringe lyon. If ye be the people of the LORD, then hearken vnto his worde: Am I the become a wildernes? vnto the people of Israel? or a londe that hath no light? Wherefore saith my people then: we are falle of, and we wil come no more vnto the? Doth a mayden forget hir raimet, or a bryde hir stomacher? And doth my people forget me so longe? Why boastest thou thy wayes so hylic, (to optayne fauoure there thorow) when thou hast yet stayned them wth blasphemies?

Vpon thy wynges is founde the bloude of poore and innocent people, and that not in comers and holes only, but openly in all these places. Yet darrest thou saye: I am guiltlesse: Tush, his wrath can not come vpon me. Beholde, I wil reason with y^e, because thou darrest saye: I haue not offended. O how euil wilt it be for the, to abyde it: when it shall be knowne, how oft thou hast gone backward? For thou shalt be confounded, as wel of Egypte, as of the Assirians: Yee thou shalt go thy waye from the, & smyte y^e ne bondes together vpon thy heade. Because the LORD shal bringe that confidence and hope of thine to naught, and thou shalt not prosper with all.

Psal. 95. a

Baruc. 3. b
Iere. 17. c
Ioh. 4. b

Exo. 4. d

Esa. 1. b

Iere. 32. c

Iob 22. b

Esa. 65. a
Eze. 20. d
Iere. 3. b

Esa. 3. a

Iere. 3. b
4. Re. 17. b
Iere. 5. b
Esa. 57. a
Eze. 16. b

Rom. 1. c
Iere. 32. d
Zac. 7. b

Esa. 57. b
Deut. 32. c
Iere. 11. c

E

3. Par. 14. d

Dent. 19. b
Iere. 7. a
Eze. 20. d
Psal. 105. c

4. Re. 18. d
Eze. 29. a
Esa. 30. a
Iere. 17. b

The prophet Jeremy.

The III. Chapter.

A Only, when a man putteth awaye his wife, and she goeth from him, and marieth with another, then the question is: shulde he resorte vnto her eny more after that? Is not this selde then defyled and vnclene? But as forthe, thou hast played the harlot with many louers, yet turne agayne to me, saith the **LORDE**. Lift vp thine eyes on euery syde, and loke, yf thou be not defyled. Thou hast waited for them in the stretes, and as a murtherer in the wilberness. Thow thy whordome and shamefull blasphemies, is the londe defyled.

This is the cause, that the rayne and euenynge dew hath ceased. Thou hast gotten the an whores foreheade, and canst not be ashamed. Els woldest thou saye vnto me: O my father, thou art he that hast brought me vp, and led me from my youth: Wilt thou then put me awaye, and cast me off for ever? Or wilt thou withdrawe thy self clene from me? Nevertheless, thou speakest such wordes, but thou art euer doinge worse, and worse.

The **LORDE** sayde also vnto me, in the tyme of Josias the kinge: Hast thou sene what that shrieking Israel hath done? how she hath runne vp vpon all hie hilles, and amonge all thick trees, and there played the harlot? hast thou sene also, (when she had done all this) how I sayde vnto her: that she shulde turne agayne vnto me, and yet she is not returned? Juda that vnfaithfull sister of hers also sawe this: Namely, that after I had well sene the aduoutrie of the shrieking harlot Israel, I put her awaye, and gaue her a byll of deuorcement.

For all this, hir vnfaithfull sister Juda was not ashamed, but wente backe and played the whore also. Yee and the noyse of hir whordome hath defyled the whole lode. For she hath committed hir aduoutrie with stones and stockes.

Nevertheless, hir vnfaithfull sister Juda is not turned vnto me agayne with hir whole herte, but faynedly, saith the **LORDE**.

And the **LORDE** sayde vnto me: The backslider Israel is more rightuous, than the vnfaithfull Juda: and therfore go preach these wordes toward the north, & saye: Thou shrieking Israel, turne agayne (saith the **LORDE**), and I will not turne my face from you, for I am merciful, saith the **LORDE**, & I will not allwaye beare displeasure agaynst the: but on this condicion, that thou knowe thy greate blasphemy: Namely, that thou

The iij. Chap. Ho. xxv.

hast vnfaithfully forsaken the **LORDE** thy God, & hast made thy self partaker of straunge goddes vnder all grene trees, but hast had no wil to heare my voyce, saith the **LORDE**.

O ye shrieking children, turne agayne, saith the **LORDE**, and I will be married with you. For I will take one out of the citie and two out of one generacion from amonge you, and bringe you out of Sion: and will geue you hydmē after myne owne mynde, which shal fede you with lernynge and wysdome. Moreover, when ye be increased and multiplied in the londe, then (saith the **LORDE**) there shall nomore boost be made of the arte of the **LORDES** Testament: No man shall thinke vpon it, nether shall eny man make mencion of it: for from thence forth it shall nether be visited, ner honoured with giftes.

Then shall Jerusalem be called the **LORDES** seate, and all heithen shalbe gathered vnto it, for the name of the **LORDES** sake, which shalbe set vp at Jerusalem. And from that tyme forth, they shall folowe nomore the ymaginacion of their owne frauwerde herte.

Thē those y be of the house of Juda, shal go vnto the house of Israel: And they shal come together out of the north, in to the samelonde that I haue geuen youre fathers. I haue shewed also, how I toke the vp beinge but a childe, and gaue the a pleasaunt londe for thine heretage, yee and a goodly hooeste of the heithen: and how I commaunded the, that thou shuldest call me father only, and not to shiencke from me.

But like as a woman sayeth hir louer, so are ye vnfaithfull vnto me (o ye house of Israel) saith the **LORDE**. And therfore the voyce of the children of Israel was herde on eueryside, wepinge and waylinge: for they haue defyled their waye, and forgotten God their **LORDE**.

O ye shrieking children, turne agayne, (saynge: lo, we are thine, for thou art the **LORDE** oure God:) And so shal I heale youre bacturnynges. The hilles fall, and all the hie pryde of them mountaynes, but the health of Israel stondeth only vpon God oure **LORDE**.

Confucion hath deuoured oure fathers laboure from oure youth vp: yee their shepe and bullockes, their sonnes and daughters. So do we also slepe in oure confucion, and shame conereth vs: for we and oure fathers from oure youth vp vnto this daye haue synned agaynst the **LORDE** oure God, and ha-

See

Iere. 5. b
Esa. 57. a

Eze. 2. c
Osee. 14. a
Eze. 14. a
Osee. 1. d

D

Iere. 2. d
4. 2c. 17. b

Eze. 23. b

Matt. 2. b

Matt. 23. c

E
Iere. 31. c

Tren. 3. a
Dan. 3. b
6. a
Baruc. 1. b
Iere. 14. a
Psal. 105. a
Esa. 64. a
Heb. 14. a
Iudic. 7. c

The prophet Jeremy.

The iiij. Chap.

1. Efd. 9. a
and 10. b

haue not obeyed the voyce of the L O R D E
oure God.

The iiiij. Chapter.

A Israel, yf thou wilt turne the, then
turne vnto me, saiethe the L O R D E.
And yf thou wilt put awaye thy ab
hominaciōs out of my sight, thou shalt not
be moued: And shalt sweare: The L O R D E
lyueth: in treuth, in equite and righteous
nesse: and all people shall be fortunable and
ioyfull in him. For thus saiethe the L O R D E,
to all Iuda and Jerusalem: plowe youre lon
de, and sowe not amonge the thornes.

Iere. 5. a
and 12. a

Iere. 6. b
and 9. a

Iere. 21. c

Be circumcised in the L O R D E, and cut
awaye the foreskyne of youre hertes, all ye
of Iuda, and all the indwellers of Jerusa
lem: that my indignacion breake not out like
fyre, & kyndle, so that no man maye quench
it, because of the wickednes of youre yma
ginacions.

Esa. 58. a

Iere. 1. c

preach in Iuda and Jerusalem, crie out
and speake: blowe the trompettes in the lon
de, crie that every man maye heare, and sa
ye: Gather you together, and we will go in
to stronge cities. Set vp the token in Sion,
spede you, and make no tarienge: for I will
bringe a greate plague, and a greate destruc
tion from the north. For the spoyler of the
Gentiles is broken vp from his place, as a
lyon out of his dēne, that he maye make the
londe waist, and destroye the cities, so, that
no man maye dwell therein. Wherfore gyde
yourselues aboute wth sack cloth, mourne,
and wepe, for the fearfull wiath of the L O R
D E shall not be withdrawen from you.

At the same tyme (saiethe the L O R D E) the
hert of the kinge and of the prynces shall be
gone, the prestes shall be astonished, and the
prophetes shall be sore afrayed. Then sayde
J: O L O R D E God, hast thou then disceaued
this people and Jerusalem, sayenge: ye shall
haue peace, and now the swerde goeth tho
row their lyues: Then shall it be saide to the
people & to Jerusalem: there cometh a war
me wynde from the north thorow the waye
of my people, but nether to sanne, ner to clēse.

Deut. 28. a

Iere. 1. b

Tren. 4. d
Dan. 7. a

Esa. 1. c

After that shall there come vnto me a
stronge wynde, and then wil I also geue sen
tence vpon them. For lo, he cometh downe
like as a cloude, and his charettes are like a
stormy wynde: his hoismen are swifter then
the Aegle. Wo vnto vs, for we are destroy
ed. O Jerusalem, wash thine hert from wic
kednesse, that thou mayest be helped. How
longe shall thy noysome thoughtes remayne
with the?

For a voyce from Dan and from y hill of

Ephraim speaketh out, and telleth of a de
struction. Beholde, the heithen geue Jeru
salem warnynge, and preach vnto her, that
hir destroyers are comynge from farre coun
trees. They tell the cities of Iuda the same
also, they shall geue them warnynge in euery
place, like as the watch men in the felde. For
they haue prouoked me to wiath, saiethe the
L O R D E.

Zac. 1. c

2. Re. 18. b
Iere. 2. c
and 44. d

Thy wayes and thy thoughtes, haue
brought the vnto this, this is thyne owne
wickednesse and disobedience, that hath pos
sessed thyne hert: Ah my bely, ah my bely,
(shalt thou crie) how is my hert so sore? my
hert paunteth within me, I can not be still,
for I haue herde the crienge of the trompet
tes, and peales of warre.

They crie murthur vpon murthur, the
whole londe shall perish. Immediatly my
tentes were destroyed, and my hanginges, in
the twinklinge of an eye. How longe shall
I see the tokens of warre, and heare the noy
se of the trompettes?

Nevertheless this shall come vpon them,
because my people is become foolish, and
hath vterly no vnderstandinge. They are the
children of foolishnes, and without eny dis
creciō. To do euill, they haue witt ynough:
but to do well, they haue no wisdom. I ha
ue looked vpon the earth, and se, it is wayst
and voyde. I looked towarde heauen, and it
had no shyne.

D
Esa. 5. d
Baruc. 1. d
Deut. 32. b

I behelde the mountaynes, and they trem
bled, and all the hilles were in a feare. I lo
ked aboute me, and there was no body, and
all the byrdes of the ayre were awaye. I mar
ked well, and the plowed felde was become
waist: yee all their cities were broken downe
at the presence of the L O R D E, and indigna
cion of his wiath.

For thus hath the L O R D E sayde: The
whole londe shall be desolate, yet will I not
then haue done. And therefore let the earth
mourne, and let the heauen be sorrye aboute: for
the thinge that I haue purposed and ta
ken vpon me to do, shall not repent me, and
I will not go from it. The whole londe shall
fle, for the noyse of the hoismen and bow
men: they shall runne in to denues in to wod
des, and clymme vp the stony rockes. All
the cities shall be voyde, and no man dwel
linge therein.

What wilt thou now do, thou beinge de
stroyed? For though thou clothest thy self
with scarlet, & deckest y with gold: though
thou payntest thy face wth colours, yet shalt
thou tyme thy self in vayne.

Iere. 2. c

4. Re. 9. f

The prophet Jeremy.

For those that hither to haue bene thy greate fauourers, shal abhorre the, and go aboute to slaye y. For (me thinke) I heare a noyse, like as it were of a woman trauelinge, or one laboringe of hir first childe: Euen the voyce of he doughter Sion, that casteth out hir aymes, and sworneth, sayenge: Ah wo is me, how sore vexed and faynte is my herte, for them that are slayne?

The V. Chapter.

Alke thow Jerusalem, beholde and se: Sete thow hir stretes also within, yf ye can fynde one man, that doth equall and right, or that laboureth to be faithfull: and I shall spare him (saith the LORD) for though they can saye: the LORD lyueth, yet do they sweare to disceane: Whereas thou (O LORD) lokest only vpon faith and treuth.

Jer. 4. a
12. c

Thou hast scourged them, but they toke no repentance: thou hast couctethem for amendement, but they refused thy correction. They made their faces harder then a stone, and wolde not amende.

Deut. 17. d

Therefore I thought in my self: peradventure they are so symple and folish, that they vnderstonde nothinge of the LORDES waye, and iudgmentes of oure God. Therefore will I go vnto their heades and rulers, and talke with them: yf they knowe the waye of the LORD, and the iudgmentes of oure God. But these (in like maner) haue broken the yock, and bursten the bondes in sonder.

Deut. 32. d

BWherfore a lyon out of the wood shal hurte them, and a wolfe in the euenynge shal destroye them. The cat of the mountayne shal lie lurking by their cities, to teare in peces all them, that cometherout. For their offences are many, and their departinge awaye is greate.

Sopho. 1. a

Shulde I then for all this haue mercy vpon the? Thy children haue forsaken me, and sworne by them that are no goddes. And albeit they were bounde to me in marriage, yet they fell to aduoutrie, and haunted harlotres houses.

Eze. 22. b

In the desyre of vnclenly lust they are become like the stoned horse, every man neyeth at his neighbours wife. Shulde I not correct this, saith the LORD?

Jer. 9. a

Shulde I not be a venged of euery people, that is like vnto this? Clymme vp vpon their walles, beate them downe, but destroye them not utterly: cut of their banches, because they are not the LORDES.

For vnfaithfully hath the house of Israel

The v. Chap. Fo. xxvi.

and Juda forsaken me, saith the LORD. They haue denied the LORD, and sayde: it is not he.

2. Pet. 2. a
Iere. 14. b
Deut. 29. c
Soph. 1. c
Ier. 23. c

Tush, there shall no misfortune come vpon vs, we shall se nether swearde ner hunger. As for the warnynge of the prophetes, they take it but for wynde, yee there is none of these, which will tell them, that soch thinges shal happen vnto them.

E
Iere. 6. b

Wherfore thus saith the LORD God of hoostes: because ye speake soch wordes, beholde: The wordes that are in thy mouth will I turne to fyre, and make the people to be wood, that it maye consume them.

Esa. 33. b

Lo, I will bringe a people vpo you from farre, o house of Israel (saith the LORD) a mightie people, an olde people, a people who se speach thou knowest not, nether vnderstodest what they saye.

Deut. 28. f
Baru. 4. c

Their arrowes are sodane death, yee they them selues be very giantes. This people shal eatte vp thy frute & thy meate, yee they shal deuoure thy sonnes and thy doughters, thy shepe and thy bullockes.

They shall eatte vp thy grapes & fyges. As for thy stronge and well fenced cities, wherin thou didest trust, they shal destroye them with the swearde.

Nevertheless I will not then haue done with you, saith the LORD. But yf they saye: wherfore doth the LORD oure God all this vnto vs?

D

Then answereth them: because, that like as ye haue forsake me, and serued straunge goddes in youre owne londe, euen so shall ye serue other goddes also in a straunge londe.

Iere. 16. b
Deu. 28. g

Preach this vnto the house of Jacob, & crie it out in Juda, and sayethus: heare this (thou folish and vndiscrete people.) Ye haue eyes, but ye se not: eares haue ye, but ye heare not.

Esa. 6. b
Ioh. 9. d

Feare ye not me, saith the LORD: Are ye not ashamed, to loke me in the face? which bynde the see with the sonde, so that it can not passe his boundes: For though it rage, yet can it do nothinge: and though the waves therof do swell, yet maye they not go ouer.

Iob 26. b
28. a

But this people hath a false and an obstinate herte, they are departed and gone awaye fro me. They thinke not in their hartes: O let vs feare the LORD oure God, that geueth vs rayne early and late, when neede is: which kepeth ever still the harvest for vs yearly.

Nevertheless youre misdeedes haue turned these from you, & youre synnes haue robbed

E
Esa. 39. a

See ij

The prophet Jeremy.

The vi. Chap.

bed you herof. For amonge my people are founde wicked personnes, that pryncely laye snares and waite for men, to take them, and destroye them.

And like as a net is full of byrdes, so are their houses full of that, which they haue gotten with falsede and disceate. Herof cometh their greatesubstaunce and riches, herof are they fat and welthy, and are runne awaye fro me with shamefull blasphemies. They minstre not the lawe, they make no ende of the fatherlesse cause, they iudge not the poore accordinge to equite.

Shulde I not punyssh these thinges, saith the LORDE: Shulde I not be avenged of all such people, as these be? Horrible and greuous thinges are done in the londe.

The prophetes teach falsely, and the prestes folowe them, and my people hath pleasure therein. What will come therof at the last?

The VI. Chapter.

A Come out of Jerusalem, ye stronge childre of Ben Jamin: blowe vp the trompettes ye Tecuites, set vp a token vnto Bethacarem, for a plage and a greate miserye peperth out from the North.

I will licken the doughter Sion to a sayre and tendre woman, and to her shall come the shepherdes with their flockes. Their tentes shal they pitch rounde aboute her, and eueryone shal fede with his honde. Make battell agaynst her (shal they saye): Arise, let vs go vp, while it is yet daye.

Alas, the daye goeth awaye, & the night shadowes fall downe: Arise, let vs go vp by night, and destroye hir stronge holdes, for thus hath the LORDE of hostes commaunded.

Hew downe hir trees, and set vp bulwarkes agaynst Jerusalem. This is the cite that must be punished, for in her is all maliciounes. Like as a codyte aboundeth in water, euē so this cite aboundeth in wickednes. Robbery and vnrightrousnesse is herde in her, sorrow & woundes are euer there in my sight. Amēde the (o Jerusalem) lest I with drawe my herte from the, and make the desolate: & thy londe also, & no man dwel in it. For thus saith the LORDE of hostes: The residue of Israell shalbe gathered, as the remmaunt of grapes.

B And therfore turne thine honde agayne in to the basket, like the grape gatherer. But vnto whom shal I speake: whom shal I warne, that he maye take hede? Their eares are so uncircumcised, that they maye not heare.

Beholde, they take the worde of God but for a scorne, and haue no lust therto. And therfore I am so full of thy indignacion (O LORDE), that I maye suffre no longer. Shed out thy wiath vpon the children that are without, and vpon all yonge men. See the man must be taken prisoner with the wife, and the aged with the crepel. Their houses with their londes and wines shal be turned vnto straungers, whē I stretch out myne hōde vpon the inhabitours of this londe, saith the LORDE. For from the leest vnto the most, they hange all vpon covetousnes: and from the prophet vnto the prest, they go all aboute with falsede and lyes.

And trespaseth that, they heale the hurte of my people with swete wordes, sayenge: peace, peace, when there is no peace at all. Therfore they must be ashamed, for they haue committed abhominacion. But how shulde they be ashamed, when they knowe nothinge, neither of shame ner good nurture? And therfore they shal fall amonge the slayne, and in the heure when I shall viset them, they shal be brought downe, saith the LORDE.

Thus saith the LORDE: go in to the streets, confidre and make inquisition for the oldeweaye: and yf it be the good and right waye, then go therin, that yemaye fynde rest for youre soules. (But they saye: we will not walke therin) and I will set watchmen ouer you, and therfore take hede vnto the voyce of the trempet. But they saye: we will not take hede. Heare therfore ye Gentiles, and thou congregation: shalte knowe, what I haue deuysed for them. Heare thou earth also: beholde, I will cause a plage come vpon this people, euen the frute of their owne ymaginations.

For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. Wherfore bringe yeme incense from Saba, & swete smellinginge Calamus from farre countries: Your burnt offerings displease me, and I reioyse not in youre sacrifices.

And therfore thus saith the LORDE: be holde, I will make this people fall, and they shal fall from amonge them the father wth the children, one neghbour shal perish with another.

No longer thus saith the LORDE: Beholde, there shal come a people from the North, & a greate people shal arise from the endes of the earth, wth bowes & wth dartes shal they be weaponed: It is a rough & scarce people, an vmerciful people: their voyce roareth like the see, they ride vpon horses wel appointed to the

Iere. 5. c
Iere. 20. b

Iere. 8. b
Esa. 56. c

Esa. 56. c
Iere. 6. b
Eze. 11. b

Eze. 10. c

Iere. 19. a

Esa. 1. b
Iere. 7. c

Iere. 1. b. 5. c
Abac. 1. b

Iere. 4. a
9. d

The prophet Jeremij.

tell agaynst the, o daughter Sion. Then shal this crie be herde: Oure armes are feble, heuyenes and sorow is come vpon vs, as vpon a woman travelinge with childe. No man go forth in to the felde, no man come vpon the hie strete: for the swearde and feare of the enemye shalbe on eueryside.

Wherfore, gyde a sack cloth aboute the (o thou daughter of my people) sprynklethy self with asshes, mourne and wepe bitterly, as vpon thy only beloued sonne: For the destroyer shal sodenly fall vpon vs. The haue I set for a prouer of my harde people, to sette out and to trye their wayes. For they are all vnfaithful and fallen awaye, they hange vpon shameful lucre, they are clene brasse and yron, for they hurte and destroye eueryman. The bellous are brent in the fyre, the leade is consumed, the melter melteth in vayne, for the euil is not taken awaye from them. Therfore shal they be called naughty syluer, because the LORDE hath cast them out.

The VII. Chapter.

These are the wordes, that God spake vnto Jeremij: Stonde vnder the gates of the LORDES house, and crie out these wordes there, with a loude voyce, and saye: Heare the worde of the LORDE, all ye of Iuda, that go in at this doore, to honoure the LORDE. Thus saith the LORDE of hostes the God of Israel. Amende youre wayes and youre counsels, and I wil let you dwell in this place. Trust not in false lyenge wordes, sayenge: here is the temple of the LORDE, here is the temple of the LORDE, here is the temple of the LORDE.

For yf ye will amende youre waies and counsels, yf ye wil iudge right betwixte a man and his neghbour: yf ye wil not oppresse the straunger, the fatherles & the wyrdowe: yf ye will not shed innocent bloude in this place: yf ye wil not cleue to straunge goddes to youre owne destruction: then wil I let you dwell in this place, yee in the londe that I gaue afore tyme vnto youre fathers for ever. But take hede, yee trust in counsels, that begyle you and do you no good. For when ye haue stollē, murthured, committed aduoutrie, and periury: Whē ye haue offred vnto Baal, folowinge straunge & vnkowne goddes: Then come ye, and stonde before me in this house (which hath my name geuen vnto it) and saye: Tush, we are absolved quyte, though we haue done all these abominations.

What? thinke you this house that bea-

The viij. Chap. Jo. xxvij.

reth my name, is a denne of theues: And these thinges are not done priuely, but before myne eyes, saith the LORDE. Go to my place in Silo, where vnto I gaue my name afore tyme, and loke well what I dyd to the same place, for the wickednes of my people of Israel. And now, though ye haue done all these dedes (saith the LORDE) and I myself rose vp euery tyme to warne you and to comon with you: yet wolde ye not heare me: I called, ye wolde not answere. And therfore euen as I haue done vnto Silo, so wil I do to this house, that my name is geuen vnto, (and that ye put youre trust in) yee vnto the place that I haue geuen to you and youre fathers. And I shal thrust you out of my sight, as I haue cast out all youre brethien the whole sede of Ephraim.

Therfore thou shalt not praye for this people, thou shalt nether geue thanks, nor byd prayer for them: thou shalt make no intercession to me for them, for in no wise will I heare the. Seist thou not what they do in the cities of Iuda, and without Jerusalem? The children gather stickes, the fathers kindle the fyre, the mothers kneade the dowe, to bake cakes for the quene of heauen.

They poure out drinke of fringes vnto straunge goddes, to prouoke me vnto wrath: How be it they hurte not me (saith the LORDE) but rather confounde, and shame them selues.

And therfore thus saith the LORDE God: beholde, my wrath and my indignacion shalbe poured out vpon this place, vpon men and catell, vpon the trees in the felde and all frute of the londe, & it shalburne so, that no man maye quench it.

Thus saith the LORDE of hostes, the God of Israel: Reheape vp youre burnt offerings with youre sacrifices, & eate yf flesh. But when I brought youre fathers out of Egypte, I spake no worde vnto them of burnt offerings and sacrifices: but this I commaunded them, sayenge: hearken and obeye my voyce, and I shalbe youre God and ye shalbe my people: so that ye walke in all the wayes, which I haue comaunded you, that ye maye prospere.

But they were not obedient, they inclined not their eares there vnto, but went after their owne ymagynacions and after the motions of their owne wicked herte, and so turned them selues awaye, and conuerted not vnto me. And this haue they done, from the tyme that youre fathers came out of Egypte, vnto this daye.

Ecc iij

Ioh. 2. b
Matt. 21. b
Iere. 32. d
Ios. 18. a
Iere. 26. a
1. Re. 14. 5. g

Esa. 95. b
Pro. 1. c
Luc. 21. a

4. Re. 17. a

Iere. 14. b
1. Ioh. 5. a
Eze. 14. c

Iere. 44. c

Esa. 12

Deut. 10. a
Esa. 43. d
Exo. 6. b

Exo. 20. a

Zach. 7. b

The prophet Jeremy.

Jer. 35. 8

Nevertheless, I sent vnto them my seruantes all the prophetes: I rose vp early and sent them worde, yet wolde they not heere, ner offere me their eares, but were obstinate, and worse then their fathers.

And thou shalt now speake all these wordes vnto them, but they shal not heare thee: thou shalt crie vpon them, but they shal not answer thee. Therefore shalt thou saye vnto them: this is the people, that nether heareth the voyce of the LORD their God, ner receaueth his correction. Faithfulness & truth is cleane rooted out of their mouth.

Jer. 5. 2

Eze. 5. 2

Wherefore cut of thine haye, and cast it awaye, take vp a complaynte in the whole londe: for the LORD shal cast awaye, and scatere the people, & he is displeased withall.

Jer. 32. d

4. Re. 21. e

Deut. 32. c

Psal. 105. e

Jer. 44. 2

For the children of Juda haue done euell in my sight, saith the LORD. They haue set vp their abominacions, in the house of hath my name, and haue defyled it. They haue also buylded an altier at Tophet, which is in the valley of the childre of Enno: & they might burne their sonnes and daughters, which I neuer commaunded them, nether came it euer in my thought. And therefore behold, the dayes shal come (saith the LORD) that it shal no more be called Tophet, or the valley of the children of Enno, but the valley of the slayne: for in Tophet they shal be buried, because they shal els haue no rowme. Yee & deed bodies of this people shal be eaten vp of the foules of the ayre & wilde bestes of the earth, & no man shal fraye them awaie. And as for the voyce of myrrh & gladnesse of the cities of Juda, & Jerusalem, the voyce of the brydegrome and of the bryde: I will make them cease, for the londe shal be desolate.

Jer. 19. c

Jer. 9. b

9. c

Eze. 35. b

Jer. 16. b

25. b

The VIII. Chapter.

AT the same tyme, saith the LORD, the bones of the kinges of Juda, the bones of his princes, the bones of the priestes and prophetes, yee and the bones of the citisens of Ierusalem, shalbe brought out of their graues and layed agaynst the Senne, the Moone and all the heavenly hooste: whom they loued, whom they serued, whom they ranne after, whom they sought & worshipped. They shal nether be gathered together ner buried, but shal lye vpon the earth, to their shame and despisinge.

Deut. 4. e

Sap. 21. 2

Luc. 23. e

And all they that remaine of this wicked generacion, shal desyre rather to dye then to lye: where so euer they remaine, & where as I scatere them, saith the LORD of hoos

The viij. Chap.

ses. This shalt thou saye vnto them also: Thus saith the LORD: Domes fall so, that they arise not vp agayne: And turne they so farre awaye, & they neuer conuerte: Wherefore then is this people and Jerusalem gone so farre backe, that they turne not againe? They are euer the longer the more obstinate, and will not be conuerted.

For I haue looked, and considered: but there is no man, that speaketh a good worde: there is no man, that takeeth repentaunce for his synne, that will so much as saye: wherefore haue I done this? But euery man (as soone as he is turned backe) runneth forth still, like a wilde horse in a battayl. The Stork knoweth his apoynted tyme, the Turtle dove, & Swallow and the Crane, cōsidre the tyme of their trauayle: but my people will not knowe the tyme of the punishment of the LORD. How darre ye saye then: we are wise, we haue the lawe of the LORD amonge vs?

Eze. 33. f

2

Isa. 1. 2

Beholde, the disceatfull penne of the scribes, setteth forth lies: therefore shal the wise be confounded, they shalbe afrayed and taken: for lo, they haue cast out the worde of the LORD: what wysdome can then be amonge them? Wherefore, I will geue their wyues vnto aleauntes, and their selues to destroyers.

Deut. 4. 2

Psal. 118. 2

For from the lowest vnto the hiest, they folowe all shamefull lucre: and from the prophet vnto the prest, they deale all with lies. Nevertheless, they heale the hurte of my people with swete wordes, sayenge: peace, peace, where there is no peace at all.

Jer. 6. b

Isa. 66. c

Eze. 13. b

I ye for shame, how abhominable thinges do they? And yet they be not ashamed, yee they knowe of no shame.

Wherefore in the tyme of their visitacion, they shal fall amonge the deed bodies, saith the LORD.

Jer. 7. d

Moreover I will gather them in (saith the LORD) so that there shal not be one grape vpon the vyne, nether one fyge vpon the fyge tre, and the leaues shalbe plucked of.

Then will I cause them to departe, and saye: why prolonge we the tyme? Let vs gather oure selues together, and go in to the stronge cite, there shall we be in rest: for the LORD oure God hath put vs to silence, and geuen vs water myrte with gall, to drynke, because we haue synned agaynst him.

We looked for peace, and we sayre not the better, we wayted for the tyme of health, and lo, here is nothinge but trouble.

Jer. 14. d

Then shall the noyse of his horses be

The prophet Jeremy.

The ix. Chap. Ho. xxviii.

herde from Dan, the whole londe shall be a frayed at the neyge of his stronge hoises: for they shal go in, and deuoure the londe, with all that is in it: the cities, and those that dwell therein. Moreover, I will sende Cockatrices & serpentes amonge you (which will not be charmed) and they shal byte you, sayeth the **LORDE**.

Sorowe is come vpon me, and heuynes vexeth my herte: for lo, the voyce of the crie of my people is herde from a farre countre: Is not the **LORDE** in Sion? Is not he kinge in her? Wherefore then haue they greued me (shall the **LORDE** saye) with their ymages and foolish straunge fashions? The harvest is gone, the Sommer hath an ende, and we are not helped. I am sore vexed, because of the hurte of my people: I am heuy and abashed, for there is no more Triacle at Galaad, and there is no physician, that can heale the hurte of my people.

The IX. Chapter.

21 Who will geue my heade water ynough, & a well of teares for myne eyes: that I maye wepe night and daye, for the slaughter of my people? Wolde God that I had a cotage some where farre from folke, that I might leaue my people, and go from thence: for they be all aduourters and a shrenkinge sorte. They be like their tinges like bowes, to shute out lie: As for the treuth, they maye nothinge awaye with all in the worlde. For they go from one wickednes to another, and holde nothinge of me, saith the **LORDE**.

None one must kepe himself from another, no man maye safely trust his owne brother: for one brother vndermyne another, & one neyghboure begyleth another. None one dissembleth with another, and they deale with no treuth. They haue practised their tunges to lye, and taken greate paynes to do myschefe. They haue set their stole in the myddest of disceate, and (for very dissemblinge falsede) they wil not knowe me, saith the **LORDE**.

Therefore thus saith the **LORDE** of hostes, beholde, I wil melte them and trie the, for what shulde I els do to my people? Their tunges are like sharpe arrowes, to speake disceate. With their mouth they speake peaceably to their neyghboure, but piously they laye waite for him. Shulde I not punyssh them for these thinges, saith the **LORDE**? Or shulde I not be auenged of eny sodi people, as this? Vpon the mountaynes will I take vp a lamentacion and sorowfull crie, and a mourninge vpon the fayre playnes of the

wildernes: Namely, how they are so biente vp, that no man goeth there enymore: Ne a man shal not heare one beast crie there.

Byrdes and catell are all gone from thence. I will make Jerusalem also an heape of stones, and a denne of venymous wormes. And I wil make the cities of Iuda so waiste, that no man shal dwell therein. What man is so wise, as to vnderstande this? Or to whom hath the **LORDE** spoken by mouth, that he maye shewe this, and saye: O thou londe, why perishest thou so? Wherefore art thou so bient vp, and like a wildernes, that no man goeth thowow? Ne the **LORDE** himself tolde the same vnto them, that forsoke his lawe, and kepte not the thyng that he gaue them in commaundement, nether lyued there after: but folowed the wickednes of their owne hertes, and serued straunge goddes, as their fathers taught them.

Therefore, thus saith the **LORDE** of hostes, the God of Israel: Beholde, I will fede this people with wormewood, and geue them gall to drynke. I will scatere them also amonge the heithen, whom nether they ner their fathers haue knowne: and I will sende a sicke arde amonge them, to persecute them, vntill I bringe them to naught. Moreover, thus saith the **LORDE** of hostes: loke that ye call for mourninge wyues, and sende for wise women: that they come shortly, and singe a mourninge songe of you: that the teares maye fall out of oure eyes, and that oure eye lyddes maye gush out of water.

For there is a lamentable noyse herde of Sion: O how are we so sore destroyed? O how are we so piteously confounded? We must forsake oure owne naturall countre, and we are shot out of oure owne lodgiges. Yet heare the worde of the **LORDE** (o ye women) and let your eares regarde the wordes of his mouth: that ye maye lette your daughters to mourne, and that euery one maye teach hir neyghbouresse, to make a lamentacion. Namely thus: Deeth is clymmed vp in at oure wyndowes, he is come in to oure houses, to destroye the childe before the doore, & yf yonge man in the strete.

But tell thou planely, thus saith the **LORDE**: The deed bodies of men shal lye apon yf groundes, as the donge vpon the felde, and as the hay after the mower, and there shal be no man to take them vp. Moreover, thus saith the **LORDE**: Let not the wise man reioyse in his wisdom, ner the stronge man

Leec iiii

Psal. 78. a
Mich. 3. c

Osee. 14. d

Deu. 29. b
Ios. 24. c

Deu. 31. c
Ier. 23. c

Deu. 32. c

c

Ier. 22. b
d

The prophet Jeremmy.

The x. Chap.

in his strength, nether the rich man in his riches: But who so wil reioyse, let him reioyse in this, that he vnderstodeth, and knoweth me: for I am the LORDE, which do mercie, equite and rightuousnes vpon earth. Therfore haue I pleasure in soch thinges, saith y^e LORDE. Beholde, the tyme cometh (saith the LORDE) that I wil vset all them, whose foreskynne is vncircumcised: The Egipcians, the Jewes, the Edomites, the Ammonites, the Moabites, and the shauen Madianites, that dwel in the wilderness. For all y^e Gentiles are vncircumcised in the flesh, but all the house of Israel, are vncircumcised in the herte.

The x. Chapter.

Hear the wordes of the LORDE, y^e he speaketh vnto the, o thou house of Israel: Thus saith the LORDE: Ye shal not lerne a fter the maner of the heithē, and ye shal not be afrayed for the tokens of heauen: for the heithen are afrayed of soch: For all the customes and lawes of the Gentiles are nothinge, but vanite. They hewe downe a tre in the wod with the bondes of the worke man, and fashion it with the axe: they couer it ouer with golde or syluer, they fasten it wth nails and hammers, that it moue not. It stōdeth as stiff as the palme tre, it can nether speake ner go, but must be borne. Vener ye afrayed of soch, for they can do nether good ner euil. But there is none like vnto y^e (o LORDE) thou art greate, and greate is the name of y^e power. Who wolde not feare the? or what kinge of the Gentiles wolde not obeye the?

For amonge all the wysemen of the Gentiles, and in all their kingdomes, there is none that maye belicened vnto the. They are all together vnlearned and vnwise, All their connyng is but vanite: namely, wod, syluer, which is brought out of Tharsis, and beate to plates: and golde from Ophir, a worke y^e is made with the honde of the craftesman & the caiter, clothed with yalow sylck and scarlet: enen so is the worke of their wyse men all together. But the LORDE is a true God, a lyuinge God, and an everlastinge kinge. If he be wroth, the earth shaketh: all the Gentiles maye not abyde his indignacion.

As for their goddes, it maye well be sayde of the: they are goddes, that made nether heaue ner earth: therefore shal they perish fro the earth, and from all thinges vnder heauen. But as for oure God: he made the earth with his power, and with his wisdom hath he fynished the whole compasse of the worlde, with his discrecion hath he spred out the

heauens, At his voyce the waters gather to gether in the ayre, he dra weth vp y^e cloudes from the vttemost partes of y^e earth: he turneth lighteninge to rayne, and brigeeth forth the wyndes out of their treasures: His wisdom maketh all men fooles. And confunded be all casters of ymages, for that they cast, is but a vayne thinge, and hath no life. The vayne craftes men with their workes, that they in their vanite haue made, shal perish one with another in the tyme of visitacion. Neuertheles, Jacobs porciō is not soch: but it is he, that hath made all thinges, and Israel is the rodd of his inheritaunce: The LORDE of hoostes is his name. Put awaye thy vnclemesse out of the londe, thou that art in the stronge cities. For thus saith the LORDE: Beholde, I wil now thrust out the inhaitours of this londe a greate waye off, and trouble them of soch a fashio, that they shal no more be founde.

Alas, how am I hurte: Alas, how pane-full are my scourges vnto me: For I cosidre this sorow by my self, & I must suffre it. My tabernacle is destroyed, and all my coardes are broken. My children are gone fro me, and can nowhere be founde. Now haue I none to spiede out my tente, or to set vp my hanginges. For the hyndmen haue done folishly, that they haue not sought the LORDE. Therefore haue they dealt vnwisely with the ir catell, & all are scatred abroad. Beholde, the noyse is harde at hande, and greate sebi- ciō out of the north: to make the cities of Iuda a wyldernes, and a dwellinge place for Dragons. Now I knowe (o LORDE) that is not in mas power to ordie his owne waies, or to rule his owne steppes & goinges. Therefore chastē thou vs (o LORDE) but with fauoure, and not in thy wrauth, bringe vs not vtterly to naught. Poure out thy indignacion rather vpon the Gentiles, that knowe y^e not, and vpon the people that call not on thy name: And that because they haue consumed, deuoured and destroyed Jacob, and haue rodd out his glory.

The XI. Chapter.

This is another Sermon, which the LORDE commaunded Jeremmy for to preach, sayenge:

Hear the wordes of the couenant, and speake vnto all Iuda, and to all them that dwel at Ierusalem, And saye thou vnto the: Thus saith the LORDE God of Israel: Cursed be every one, that is not obedient vnto y^e wordes of this couenaut: which I commaunded vnto youre fathers, what tyme as I

Psal. 134.

Psal. 145.

Esa. 44. b
Esa. 45. d
Iere. 6. c

D

Pro. 30. d

Esa. 64. b
Psal. 78. a
Eccl. 36. a
Iere. 30. c
50. b

X

The prophet Jeremij.

brought them out of Egypte, from the yron
fornace, sayenge: Be obedient vnto my voy-
ce, and do accordinge to all that I comma-
nde you: so shal ye be my people, and I wil
be youre God, and will kepe my promyse, y
I haue sworne vnto youre fathers: Namely,
that I wolde geue them a londe which flow-
eth with mylke and hony, as ye se, it is co-
me to passe vnto this daye.

Then answered I, and sayde: Amen. It is
euen so LORDE, as thou sayest. Then the LOR-
DE sayde vnto me agayne: Preach this in y
cities off Juda and rounde aboute Jerusa-
lem, and saye: Heare the wordes off this co-
uenant, that ye maye kepe them. For I ha-
ue diligently cryptede youre fathers, euer sen-
ce the tyme that I brought them out off the
Londe off Egypte, vnto this daye. I gaue
them warnynge by tymes, sayenge: hearken
vnto my voyce: Neuertheles, they wolde
not obeye me, nor endyne their eares vnto
me, but folowed the wicked ymaginacions off
their owne hertes. And therefore haue I ac-
cused them as transgressours of all the wor-
des off this couenaut, that I gaue them
to kepe, which they (notwithstandinge) haue
not kepte.

And the LORDE sayde vnto me: It is for-
de out, that whole Israel and all the citisens
off Jerusalem are gone backe. They haue
turned them selues to the blasphemies off
their fore fathers, which had no lust to hea-
re my worde. Euen likewise haue these also
folowed straunge goddes, and worshipped
them. The house off Israel and Juda haue
broken my couenaut, which I made wth the
ir fathers.

Therefore thus saith the LORDE: Behel-
de, I will sende a plage amonge you, which
ye shal not be able to escape: and though ye
crie vnto me, I will not heare you. The shal
the townes off Juda and the citisens off Je-
rusalem go, and call vpon their goddes, vnto
whom they made their oblaciōs: but they
are not able to helpe them in tyme off their
trouble. For as many cities as thou hast (o
Juda) so many goddes hast thou also: And
loke how many stretes there be in the (o Je-
rusalem) so many shamefull alters haue ye
set vp, to offere vpon them vnto Baal. But
praise not thou for this people, byd nether
praise ner prayer for them: for though they
crie vnto me in their trouble, yet will I not
heare them.

O thou beloued, why doest thou so shame
full greates blasphemies in my house: euen as
though that holy fleshy might absolue the,

The xij. Chap. Jo. xxix.

specially when thou hast made thy boost off
thy wickednes. The LORDE called the a gre-
ne olyuette, a sayre one, a feutefull one, a go-
odly one: but now that there is a contrary re-
pote off the abroad, he will burne the vp, and
destroye thy braunches. For the LORDE off
hoostes that plated the, hath deuysed a pla-
ge for the (o thou house of Israel & Juda) for
y euel that ye haue done, to prouoke him to
wraath, in that ye dyd seruyce vnto Baal.

This (o LORDE) haue I lerned of the, and
vnderstode it, for thou hast shewed me the-
ir ymaginacions. But I (as a meke lambe)
was caried awaye to beslayne: not knowin-
ge, that they had deuysed such a counsell aga-
ynst me, sayenge: We will destroye his meate
with wod, and dryue him out of the londe of
the lyuynge, that his name shal neuer be tho-
ught vpon. Therefore I will besete the now
(o LORDE of hoostes) thou righteous indge,
thou that tryest the reynes and the hertes:
let me se the auenged of them, for vnto the
haue I committed my cause. The LORDE
therefore spake thus of the citisens of Ano-
thor, that sought to slay me, sayenge: Preach
not vnto vs in the name of the LORDE, or
els thou shalt dye of oure hondes. Thus (I
saye) spake the LORDE of hoostes: Beholde,
I will viset you. Your yonge mē shal perish
with the swerde, y^e sonnes and youre dou-
ghters shal vterly dye of hunger, so that no
ne shal remayne. For vpon the citisens off
Anathor wil I bringe a plage, and the years
of their visitacion.

The XII. Chapter.

LORDE, thou art more righteous, &
then that I shulde dispute with the:
Neuertheles, let me talke with the in
thinges reasonable. How happeneth it, that
the waye off the vngodly is so prosperous?
and that it goeth so wel with them, which
(with out eny shame) offende and lyue in wi-
kednesse: Thou plantest them, they take rote,
they growe, and bringe forth frute. They bo-
ost moch off the, yet doest thou not punyssh
them. But thou LORDE (to whom I am
well knowne) thou that hast sene, & proued
my herte, take them awaye, like as a flock is
caried to the slaughter house, and apoynte
them for the daye off slaughtinge.

How longe shall the londe mourne, and
all the herbes off the felde perish, for the
wickednes off them that dwell therein?

The cattell and the byrdes are gone, yet
saye they: cusch, God will not destroye vs vt-
terly.

Iere. 17. b
Matt. 7. b
Ro. 11. c

Esa. 12. d

D
Esa. 53. b

Iere. 12. b

Iere. 30. c
17. b

Esa. 70. b
Amo. 7. b

Iob. 21. a
Abn. 1. c

1. Pet. 2. a

Iere. 14. b
Deu. 29. c
Soph. 1. c
Iere. 5. b
23. c

The prophet Jeremy.

The xiiij. Chap.

B Seinge thou art weery in runnyng with the fote men, how wilt thou then runne wth horses? In a peaceable sure londe thou mayest be safe, but how wilt thou do in the furious pryde of Jordane? For thy biethien ad thy kynred haue altogether despised the, and cried out vpon the in thine absence. Beleue them not, though they speake fayre wordes to the. As for me (saye I) I haue forsaken my ne owne dwellinge place, and left myne heretage. My life also that I loue so wel, haue I geuen in to the hōdes of myne enemies. Myne heretage is become vnto me, as a Lyon in the wood. It cried out vpon me, therefore haue I forsaken it. Myne heretage is vnto me, as a speckled byrde, a byrde of dyuerse coloures is vpon it. So hence, and gather all the bestes of the felde together, that they maye eate it vp.

Esa. 19. 2 Dyuerse byrdmē haue broken downe my vynyarde, and troden vpon my porcion. Of my pleasaunt porcion, they haue made a wilderness & deserte. They haue layed it waist: and now that it is waist, it sigheth vnto me. Meethe whole londe lieth waist, and no man regardeth it. The destroyers come ouer the heech euery waye, for the swearde off the **Esa. 35. c** **Esa. 5. a** **Pro 22. d** **LORDE** shal consume from the one ende of y^e lōde to the other, and no flesh shal haue rest. They shal sowe wheat, and reepe thornes. They shal take heretage in possession, but it shal do them no good. And ye shalbe consounded of youre owne wyynnynge, because of the greate wrath of the **LORDE**.

C Thus saith the **LORDE** vpon all myne euell neighbours, that laye honde on myne heretage, which I haue geuen my people of **Israel**: Beholde, I wil plucke them (nameiy **Israel**) out of their londe, and put out the house of **Juda** from amonge them. And whē I haue rooted thē out, I wil be at one with thē agayne, and wil haue mercy vpon them: and brynge them agayne, euery man to his owne heretage, and in to his lōde. And yf they (namely that trouble my people) wil lerne y^e wayes of them, to sweare by my name: The **LORDE** lyueth (like as they lerned my people to sweare by **Baal**) thē shal they be rekened amonge my people. But yf they wil not obeye, thē will I rote out the same folke, and destroye them, saith the **LORDE**.

The XIII. Chapter.

M Grouer, thus saied the **LORDE** vnto me: go thy waye & get the a linnen biche, and gyde it aboute thy loynes, and let it not be wet. Then I got me a biche, acordinge to the commaundemēt of

the **LORDE**, and put it aboute my loynes. After this, the **LORDE** spake vnto me agayne: Take the biche that thou hast prepared & put aboute the, and get the vp, and go vnto **Euphrates**, and hyde it in a hole off the rock. So wēt I, and hydde it, as the **LORDE** commaunded me. And it happened longe after this, that the **LORDE** spake vnto me: Up, and get the to **Euphrates**, and fet the biche from thence, which I commaunded the to hyde there. Then went I to **Euphrates**, and digged vp, and toke the biche from the place where I had hyd it: and beholde, the biche was corrupte, so that it was profitable for nothinge.

B Then sayde the **LORDE** vnto me: Thus saith the **LORDE**: Euen so will I corruppe the pryde off **Juda**, and the hie mynde off **Jerusalem**. This people is a wicked people, they will not heare my worde, they folowe y^e wicked ymaginacions off their owne hert, & hange vpon straunge goddes, thē haue they serued & worshipped: and therefore they shalbe as this biche, that serueth for nothinge.

For as stratelly as a biche lieth vpon a mā's loynes, so stratelly dyd I bynde y^e whole house of **Israel**, and the whole house of **Juda** vnto me, saith the **LORDE**: that they might be my people: that they might haue a glorious name: y^e they might be in honoure: but they wolde not obeye me. Therefore laye this ryddle before them, and saye: Thus saith the **LORDE** God of **Israel**: euery pot shal be fylled with wyne. And they shal saye: thynkest thou we knowe not, y^e euery pot shalbe fylled with wyne? Then shalt thou saye vnto them: Thus saith the **LORDE**: Beholde, I shal fyll all the inhabitours of this lōde wth dronckēnes, the kynges that syt vpo **Dauid's** stole, the prestes and prophetes, with all y^e dwell at **Jerusalem**. And I will shute them one agaynst another, yee y^e fathers agaynst the sonnes, saith the **LORDE**.

I wil not pardon them, I wil not spare them, ner haue pitie vpon them: but destroye them. Be obedient, geue eare, take no disdayne at it, for it is the **LORDE** himself that speaketh. Honour y^e **LORDE** youre God hercin, or he take his light from you, and or euer you re fete stembles in darknesse at y^e hill: iest whē ye loke for the light, he turne it in to y^e shadowe and darknesse of deatch. But yf ye wil not heare me, that geue you secrete warnynge, I will mourne from my whole herte for youre stubburnesse. Piteously will I wepe, and the teares shal gush out of myne eyes. For the **LORDE'S** flocke shal be caried awaye captiue.

Jer. 7. c
11. b. 16. a
19. c

Deu. 4. c
28. d

Jer. 31. c
Thren. 1. a

The prophet Jeremy.

The xiiij. Chap. Jo. xxx.

D Tell the kinge & the rulers: Humble yo^r selues, set you downe lowe, for y^e crowne of yo^r glory shal fall from youre heade. The cities toward the south shal be shut vp, & no man shal open the. All Iuda shal be caried awaye captiue, so that none shall remayne.

Lift up youre eyes, and beholde the, that come from the North: Like a fat flocke shal they fall vpon the. To whom wilt thou make thy mone, when they come vpon the? for thou hast taught the thy self, and made the masters ouer the. Shal not sorowe come vpon the, as on a woman traueling with childe?

E And yf thou woldest saye the in thine hert: Wherfore come these thinges vpon me? Eue for the multitude of thy blasphemies, shall thy hynder partes & thy fete be discovered.

E For like as the man of Iude maye chaunge his synne, & the cat of the mountayne hir spottes: so maye yet that be exercised in euell, do good. Therfore will I scatere you, lyke as y^e stobbe that is take awaye with y^e south wynde. This shal be youre porcion, and the porcion of youre measure, wher with ye shal be rewarded of me, saith the LORDE: because ye haue forgotten me, and put youre trust in disceatful thinges. Therfore shall I turne thy clothes ouer thy heade, and discover thy thees, that thy pryncities maye be sene: y^e aduourie, thy deedly malice, thy beastlynnes and thy shamefull whordome. For vpon the felde and hilles I haue sene thy abominacions. Wo be vnto the (o Ierusalem) wher wilt thou ever be clenfed enymore?

The XIII. Chapter.

The worde of the LORDE shewed vnto Jeremy, concerninge y^e deth off the frutes.

A Vda shal mourne, men shall not go moch more thorow his gates: the londe shal be nomore had in reputation, & the crye of Ierusalem shal breake out. The lordes shall sende their seruauntes to fetch water, & when they come to the welles, they shal fynde no water, but shal carie their vessels home emptie. They shal be ashamed & confounded, & shal couer their heades. For the grounde shal be dried vp, because there cometh no rayne vpon it. The plowmen also shal be ashamed, & shal couer their heades. The hynde shal forsake the yonge sawne, that se bilgeth forth in y^e felde, because there shal be no grasse. The wilde Asses shall stonde in the Masse, and draue in their wynde like the Diagos, their eyes shal sayle for want of grasse.

Doncles oure owne wickednesse rewarde vs: But LORDE do thou acordinge to y^e name, though oure transgressions and synnes be many. For thou art the comforte & helpe of Irael in the tyme of treuble. Why wilt thou be as a straunger in the Londe, and as one that goeth ouer the felde, & cometh in only to remayne for a night? Why wilt thou make thy self a coward, and as it were a giante that yet maye not helpe? For thou art ours (o LORDE) and we beare thy name, therfore forsake vs not.

B Then spake the LORDE, concerninge this people y^e haue pleasure to go so nembly wth their fete, and leaue not of, and therfore displease the LORDE: in so moch, that he will now bringe agayne to remembraunce all their mysdedes, & punish all their synnes. See euen thus sayde the LORDE vnto me: Thou shalt not praye to do this people good. For though they fast, I will not heare their prayers. And though they offre burnt offrises & sacrifices, yet wil not I accepte them. For I will destroye them with the swearde, hunger and pestilence. Then answerde I: O LORDE God, the prophetes saye vnto them: Tush, ye shal se no swearde, and no hunger shall come vpon you, but the LORDE shal geue you continuall rest in this place.

And the LORDE sayde vnto me: The prophetes preach lies vnto them in my name. I haue not spoken with them, nether gaue I them eny charge, nether dyd I sende the: yet they preach vnto you false visions, charmyng, vanite, and disceatfulnesse of their owne herte. Therfore thus saith the LORDE: As for those prophetes that preach in my name (whom I neuertheles haue not sent) and y^e saye: Tush, there shal nether batel ner hunger be in this londe: With swearde & with hunger shal those prophetes perishe, and the people to whom they haue preached, shal be cast out of Ierusalem, dye of hunger, & be slayne with the swearde, (and there shal be no man to burie them) both they & their wyues, their sonnes and their daughters. For thus wil I poure their wickednes vpon the. This shalt thou saye also vnto them: Myne eyes shal wepe without ceasinge daye & night. For my people shal be destroyed with greate harme, and shall perishe with a greate plage. For yff I go in to the felde, lo, it lieth all full off slayne men: If I come in to the cite, lo, they be all famished of hunger.

See their prophetes also and prestes shal be led in to an vntowne londe.

The prophet Jeremey.

D Hast thou then utterly forsaken Juda? (sayde J) Dost thou so abhorre Sis? Or hast thou so plagued vs, that we can be healed no more? We looked for peace, and there cometh no good: for the tyme of health, & lo, here is nothinge but trouble. We knowlege (o LORDE) alloure mysdedes, and the synnes of oure fathers, that we haue offended y. Be not displeased (o LORDE) for thy names sake, for get not thy louynge kyndnes: Remembre y throne of thyne honoure, breake not the covenante, that thou hast made with vs. Are there any amonge the goddes of the Gentiles, that sende rayne, or geue the showers of heauen? Dost not thou it o LORDE oure God, in whō we trust? Yee LORDE, thou dost all these thinges.

The XV. Chapter.

A Then spake the LORDE vnto me, ad sayde: Though Moses and Samuel stode before me, yet haue I no herte to this people. Dryue them awaye, that they maye go out of my sight. And yf they saye vnto the: Whyther shal we go? The tell the: The LORDE geueth you this answer: Some vnto death, some to the swearde, some to hunger, some in to captiuyte. For I will bringe foure plagis vpon them, saith the LORDE. The swearde shal stragle them, the dogges shal deuoure them, the foules of the ayre ad beestes of the earth shal eate them vp, and destroye them. I will scatre them aboute all kingdomes and londes to be plagued, of Manasses the sonne of Ezechias Juda, for the thinges that he dyd there.

shal then haue pite vpon the, o Jeremey. Who shal be so y for the? O who intercession, to opteyne peace for the thou goest frome, ad turnest backe: saith the LORDE. Therfore I will shew myne honde agaynst the, to destroye the, and I will not be intreated. I will scatre the abroad with the fanne on euery side of the londe: I will waiste my people and destroye them, for they haue had no lust to turne from their owne wayes. I will make their wyddowes mo in nombre, then the sondes of the see. Vpon y mothers of their children, I shal bringe a destroyer in the noone daye. Sodenly and vnawarres, shal I sende a feare vpon their cities. She that hath borne viij. children, shal haue none, hir herte shal be ful of sorowe.

The Sonne shall sayle her in the cleare daye, when she shalbe confounded and faynte for very heuynesse. As for those y remay-

The xvi. Chap.

ne, I wil deliuer them vnto the swearde off their enemies, saith the LORDE. O methen, alas that euer thou dydest beare me, an enemye and hated of the whole londe: Though I neuer lente ner receaued vpon vsury, yet euery man speake euell vpon me. And y LORDE answered me: Lede not I the then vnto good: Come not I to the, when thou art in trouble: and helpe y, when thine enemye oppresseth the: Doth one yron hurte another, or one metall that cometh from the north, another: As for youre riches and treasure, I wil geue them out in to a pray, not for any money, but because of all youre synnes, that ye haue done i all youre coastes. And I wil bringe you with youre enemies in to a londe, y ye knowe not: for the fyre that is kyndled in my indignacion, shal burne you vp.

O LORDE (sayde I then) thou knowest all thinges, therfore remembre me, ad viset me, deliuer me frō my persecuters: Receaue not my cause in y longe wiath, yet thou knowest, that for thy sake I suffre rebuke. When I had founde thy wordes, I at them vp greedely: they haue made my hert ioyfull & glad. For I call vpon thy name, o LORDE God off hoostes. I dwell not amonge the scornors, nether is my delyte therein: but I dwell only in the feare of thy honde, for thou hast fylled me with bytternes. Shall my heynynes endure for ever? Are my plagis then so greate, y they maye neuer be healed: Wilt thou be as a water, that falleth, and can not contynue? Vpon these wordes, thus sayde the LORDE vnto me: Xf thou wilt turne agayne, I shal set the in my seruyce: and yf thou wilt take out the thinge that is precious from the vyle, thou shalt be euen as myne owne mouth. They shal conuerte vnto the, but turne not thou vnto the: and so shal I make the a stronge wall of stele agaynst this people. They shal fight agaynst the, but they shal not preuaile. For I my self will be with the, to helpe the, and deliuer the, saith the LORDE. And I will ryd the out of the bondes of the wicked, and deliuer the out of the honde of Tirantes.

The XVI. Chapter.

Orouer, thus sayde the LORDE vnto me: Thou shalt take y no wife, ner beget children in this place. For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this londe, thus saith the LORDE: They shal dye an horrible deeth, no mā shal mourne for them, ner burie them, but they shal lye as do

Iere. 20. d

C

Iere. 17. a
26. b

Deu. 32. c

Eze. 3. a
Psal. 118. n

D

Iere. 31. a

Iere. 1. c

X

Leui. 10. b
Iere. 14. c

The prophet Jeremy.

Psal. 78. a
Ierc. 4. a
ge vpon the earth. They shal perish thorow the swearde and hunger, and their bodies shal be meate for the foules of the ayre, and beestes of the earth. Agayne, thus saierh the LORDE: Go not vnto them, that come together, for to mourne and wepe: for I haue taken my peace fro this people (saierh the LORDE) yee my sauoure and my mercy. And in this londe shal they dye, olde and yonge, and shal not be buried: no man shal bewepe them, no man shal clippe or shaue himselff for them.

1. Cor. 5. b
B There shal not one viset another, to mourne with them for their deed, or to comfote them. One shal not offre another the cuppe off consolacion, to forget their heuynes for father and mother. Thou shalt not go in to their feast house, to syt downe, moch, lesse to eate or drynke with them. For thus saierh the LORDE off hoostes the God off Israel: Beholde, I shall take awaye out of this place, the voyce off myrth and gladnesse, the voyce off the brydegrome and off the bryde: yee and that in youre dayes, that ye maye se it.

Ierc. 7. b
Ierc. 5. d
Now when thou shewest this people all these wordes, and they saye vnto the: Wherefore hath the LORDE deuysed all this greate plage for vs? Or what is the offence and synne, that we haue done agaynst the LORDE oure God? Then make thou them this answer: Because youre fathers haue forsaken me (saierh the LORDE) and haue cleued vnto straunge goddes, whom they haue honoured and worshipped: but me haue they forsaken, and haue not kepte my lawe. And ye w^o youre shamefull blasphemies, haue exceded the wickednes off youre fathers. For every one off you foloweth the frawerde euil ymaginacion off his owne hert, and is not obedient vnto me.

Deu. 28. c
Ierc. 23. b
Therefore wil I cast you out off this londe, in to a londe that ye and youre fathers knowen not: and there shall ye serue straunge goddes daye and night, there wil I shewe you no sauoure. Beholde therfore (saierh the LORDE) the daies are come, that it shall no more be sayed: The LORDE lyueth, which brought the children of Israel out of the lode of Egipte: but (it shall be sayde) the LORDE lyueth, that brought the children of Israel from the North, and from all londes where I had scatred them. For I wil bringe the agayne in to the lode, that I gaue vnto their fathers.

Matt. 4. c
Beholde, (saierh the LORDE) I will sende out many fishers to take them, and after y wil I sende out many hunters to hunte the

The xvij. Chap. Ho. xxxi.

out, from all mountaynes and hilles ad out of the caues of stones. For myne eyes beholde all their wayes, and they can not be hyd from my face, nether can their wicked dedes be kepte close out of my sight. But first wil I sufficiently rewarde their shamefull blasphemies and synnes, wherwith they haue defyled my londe: Namely, with their stinkinge Idols and abhominacions, wherw^o they haue fylled myne heretage. O LORDE, my strength, my power, and refuge in tyme off trouble. The Gentiles shall come vnto the from the endes off the woulde, and saye: Verely oure fathers haue cleued vnto lies, their Idols are but vayne and vnprofitable. How can a man make, those his goddes, which are not able to be goddes? And therfore, I wil once teach them (saierh y LORDE) I wil shewe them my honde and my power, that they maye knowe, y my name is y LORDE.

The XVII. Chapter.

B Oure synne (o ye off the trybe of Iuda) is writte in the table of y^o hertes, and graue so vpon the edges of y^o aulteris w^o a penne of yron and with an Adamant clawe: y^o youre children also maye thynke vpon youre aulteris, woddes, thicke trees, hie hilles, mountaynes and felde. Wherefore, I wil make all youre substance and treasure be spoyled, for the greate synne that ye haue done vpon youre hie places, thorow out all y^o coostes off youre lode. Ye shal be cast out also from the heretage, that I gaue you. And I wil subdue you vnder the heuy bōdage of youre enemies, in a londe that ye knowen not. For ye haue ministred fyre to my indignacion, which shal burne euermore. Thus saierh the LORDE: Cursed be the man that putteth his trust in man, and that taketh flesh for his arme: and he, whose herte departeth from y LORDE. He shall be like the heeth, that groweth in the wilderness. As for the good thinge that is for to come, he shall not se it: but dwell in a drie place off the wilderness, in a salt and vnoccupied londe. O Blissed is the man, that putteth his trust in the LORDE, and whose hope the LORDE is himself. For he shal be as a tre, that is planted by the water syde: which spiedeth out the rote vnto moystnesse, whom the heate can not harne, when it cometh, but his leaues are grene. And though there growe but litle frute because off drouth, yet is he not carefull, but he neuer leaueth off to bringe forth frute. Amonge all thinges lyuynge, man hath the most disceatfull and vnsercheable hert.

Sff

The prophet Jeremy.

Who shall then knowe it? Euen I the
Apo. 2. d **LORDE** ripe out the grounde off the hert,
Iere. 11. d **ad** searche the reynes, and rewarde euery mā
Rom. 2. a **acordinge to his wayes,** and **acordinge to**
Pro. 25. a **the frute off his counceils.**
Psal. 51. b
Luc. 12. b

The disceatfull maketh a nest, but bringeth forth no yonge: he commeth by riches, but not rightuously. In the myddest off his life must he leaue them behinde him, and at the last be founde a very soole. But thou (o LORDE) whose trone is most glorious, excellent and off most antiquite, which dwellest in the place of oure holy rest: Thou art the
C comforte off Israel. All they that forsake the, shalbe confounded: all they that departe from the, shalbe written in earth, for they haue forsaken the LORDE, the very condite of the waters of life.

Heale me (o LORDE) and I shall be whole: saue thou me, and I shall be saued, for thou art my prayse. Beholde, these men saye vnto me: Where is the worde of the LORDE? Let it come. Where as I neuertheles ledinge the flock in thy wayes, haue compelled none by violence. For I neuer desyred eny māns deeth, this knowest thou well. My wordes also were right before the. Be not now terrible vnto me (o LORDE) for thou art he, in whom I hope, when I am in perrell. Let my persecuters be confounded, but not me: let them be a frayd, and not me. Thou shalt bringe vpon the tyme off their plage, and shalt destroye them right soie.

D Agayne, thus hath the LORDE sayde vnto me: Go and stonde vnder the gate, where thorow the people and the kinges of Iuda go out and in, yee vnder all the gates of Ierusalem, and saye vnto them: Heare the worde of the LORDE, ye kinges of Iuda, and all theu people of Iuda, and all ye citsyns of Ierusalem, that go thorow this gate: Thus the LORDE commaundeth: Take hede for youre lyues, that ye carie no burchen vpon you in the Sabbath, to bringe it thorow the gates of Ierusalem: ye shall beare no burchen also out of youre houses in the Sabbath: Ye shall do no labour there in, but halowe the Sabbath, as I commaunded you re fathers. How be it they obeyed me not, ne ther hearkened they vnto me: but were obstinate & stubburne, ad nether obeyed me, ner receaued my correccion.

E Neuertheles, yf ye will heare me (saith the LORDE) and beare no burchen in to y cite thorow this gate vpon the Sabbath: If ye will halowe the Sabbath, so that ye do no worke there in: then shal there go tho-

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row the gates of this cite, kinges and princes, that shall sit vpon the stole of Dauid: They shall be caried vpon charettes, and ryde vpon horses, both they and their princes: Yee whole Iuda and all the citsyns of Ierusalem shall go here thorow, and this cite shall euer be the more and more inhabited. There shall come men also from the cities of Iuda, from aboute Ierusalem, ad from ylonde of Ben Iamin, from the playne felde, from the mountaynes and from the wilderness: which shall bringe burnt offrings, sacrifices, oblations, and incense, and offre vpthankes geuyng in the house of the LORDE. But yff ye will not be obedient vnto me, to halowe the Sabbath, so that ye will beare youre burchens thorow the gates off Ierusalem vpon the Sabbath: Then shall I set fyre vpon the gates off Ierusalem, ad it shalburne vpon the houses off Ierusalem, and no man shal be able to quench it.

The XVIII. Chapter.

This is another communication, that God had with Jeremy, sayenge:

Rise, and go downe in to the Potters house, and there shall I tell the more off my mynde. Now when I came to the potters house, I founde him makinge his worke vpon a whele. The vessel that the potter made off claye, brake amonge his hōdes: So he beganne a new, and made a nother vessel, acordinge to his mynde. Then sayde the LORDE thus vnto me: Maye not I do w' you, as this potter doth, O ye house off Israel: saith the LORDE? Beholde, ye house off Israel: ye are in my honde, euen as the claye in the Potters honde.

When I take in honde to rote out, to destroye, or to waist awaye eny people or kyngdome: yff that people (agaynst whom I haue thus deuysed) couerte from their wickednes: Immediatly, I repente off the plage, that I deuysed to bringe vpon the. Agayne: Whē I take in honde, to buylde, or to plante a people or a kyngdome: yff the same people do euell before me, and heare not my voyce: Immediatly, I repente of the good, that I deuysed to do for them.

Speake nowtherfore vnto whole Iuda, and to them that dwell at Ierusalem: Thus saith the LORDE: Beholde, I am deuysinge a plage for you, and am takinge a thinge in honde agaynst you.

Therefore, let euery man turne from his

Esa. 45. b
 Ro. 9. c
 Iere. 19. c

Eze. 18. b
 33. c
 Luc. 15. a

Ione. 3.
 1. Re. 15. a

Ione. 3.
 Iere. 25. a

The prophet Jeremy.

Jer. 25. c euell waye, take vpon you the thinge that is
Jer. 17. b good, and do right. But they saye: No more
of this, we will folowe oure owne ymagina-
cions, and do euery mā accordinge to the wil
fulnesse of his owne mynde.

B Therefore thus saith the **LORDE**: Are a-
monge the heithen, yf eny man hath herde
soch horrible thinges, as the daughter of Si-
on hath done. Shal not yf shewe (yf melterh
vpon the stony rockes of Libanus) moystu-
re the felde? O: maye the springes off wa-
ters be so grauen awaye, that they runne no
more, geue moystnesse, ner make frutesfull?
But my people hath so forgotten me, yf they
haue made sacrifice vnto wayne goddes.

And whyle they folowed their owne wayes
they are come out of the hie strete, and gone
in to a fote waye not vsed to be troden. Whe-
re thorow they haue brought their londe in
to an everlastinge wilbernesse and scoine:

Jer. 19. b So yf who so euer trauayleth ther by, shal-
49. c be abashed, and wagge their heades. With
an East wynde will I scatred the, before the-
ir enemies. And when their destruction co-
meth, I will turne my backe vpon them, but
not my face.

Jer. 11. d Then sayde they: come, let vs ymagin
somthinge agaynst this Jeremy. Yee this
dyd euen the prestes, to whom yf lawe was
commytted: the Senatours, yf were the wy-
sest: and the prophetes, which wanted not yf
worde off God. Come (sayde they) let vs cut
out his tūge, and let vs not regarde his wor-
des. Considre me (o **LORDE**) and heare the
voyce of myne enemies. Do they not recom-
pence euell for good, when they dygg a pyt
for my soule? Remembre, how that I stode
before the, to speake for the, and to turne awa-
ye thy wiaich from them.

Psal. 108. a

Psal. 14. b

Jer. 10. d

Tren. 5. f

Psal. 108. a

Jer. 11. d

Therefore let their childre dye of hunger,
and let them be oppressed with the swearde.
Let their wyues be robbed of their childre,
and become wyddowes: let their hūsbōdes
be slayne, let their yonge men be kyllled with
the swearde in the felde. Let the noyse be her-
de out of their houses, when the murder-
er cometh sodenly vpon them: For they hane
digged a pit to take me, and layed snares for
my fete. Yet **LORDE**, thou knowest all their
coilell, that they haue deuysed, to slaye me.
And therefore forgiue them not their wicked-
nes, and let not their synne be put out of thy
sight: but let them be iudged before the as
the giltye: This shalt thou do vnto the in yf
tyme of thy indignacion.

The XIX. Chapter.

The xix. Chap. Jo. xxxij.

B Orner, thus saide the **LORDE** vn-
to Jeremy: Go thy waye, and bye
the an erthen pytcher, and bunge
forth the Senatours and these prestes in to
the valley of the childre off Ennon, which
lieth before the porte that is made of buick, z
shewe them there the wordes, that I shall
tell the, and saye thus vnto them: Heare the
worde of the **LORDE**, ye kinges of Juda, ad
ye citefyns of Jerusalem: Thus saith the
LORDE of hoostes the God of Israel: Behol-
de, I will bunge soch a plage vpon this pla-
ce, that yf eares of all that heare it, shal glo-
we. And that because they haue forsake me,
and unhalowed this place, and haue offered
in it vnto straunge goddes: who nether they,
their fathers, ner the kinges off Juda hane
knowne. They haue filled this place also wth
the bloude of innocentes, for they haue set
vp an autler vnto Baal, to burne their chil-
dren for a burnt offering vnto Baal, which I
nether commaunded, ner charged them, ne-
ther thought once there vpon.

4. Re. 11. c
Jer. 6. c

Deu. 11. d
28. b
Eze. 20. d
Psal. 109. c
Eze. 16. b

Beholde therfore, yf tyme cometh (saith
the **LORDE**) yf this place shal nomore be cal-
led Tophet, ner yf valley of yf childre off En-
non, but yf valley of slaughter. For in this pla-
ce wil I slaye the Senatours of Juda z Je-
rusale, z kill the downe wth the swearde in yf
sight of their enemies, ad of them that seke
their lyues. And their deed carca es wil I ge-
ue to be meate for the foules of the ayre, and
bestes of the felde. And I wil make this ci-
te so desolate, ad despysed: that who so geeth
there by, shal be abashed z geast vpon her,
because of all hir plages.

B
Jer. 7. d

2. Re. 9. b
Jer. 18. b
49. c. 50. b

I will fede them also wth the flesh of their
sonnes z their daughters. Yee euery one shal
eate vp another in the beseginge z straytnes-
se, wher wth their enemies (yf seke their lyues)
shal kepe the in. And the pitcher shalt thou
breake in the sight of the mē, yf shalbe wth the,
and saye vnto the: Thus saith the **LORDE**
off hoostes: Eue so wil I destroye this peo-
ple z cite: as a potter breaketh a vessel, that
can not be made whole agayne.

Tren. 2. b

Deu. 28. b

Jer. 18. a

In Tophet shal they be buried, for they
shal haue none other place. Thus wil I do
vnto this place also, saith the **LORDE**, and to
the yf dwell there in: yee I wil do to this ci-
te, as vnto Tophet. For the houses of Jeru-
sale z the houses of the kinges of Juda are
defyled, like as Tophet, because off all the
houses, in whose parlors they dyd sacrifice
vnto all the hooste of heauē, and poured out
drynke offringes vnto straunge goddes.

Jer. 7. b

And so Jeremy came from Tophet, where
Sff ij

The prophet Jeremij.

the LORDE had sent him to prophesie, and stode in the courte off the house off the LORDE, and spake to all the people: Thus saith the LORDE off hoostes the God of Israel: Beholde, I will bringe vpon this cite and vpon euery towne aboute it, all the plagues that I haue deuysed agaynst them: for they haue bene obstinate, and wolde not obeye my warnynges.

lere. 7. c
13. b

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A Then Pashur the preast, the sonne off Lemmer, chiefe in the house off the LORDE, herde Jeremij preach so stedfastly: he smote Jeremij, and put him in the stockes, that are by the hie gate off Beniamin, in the house off the LORDE. The next daye followinge, Pashur brought Jeremij out of the stockes agayne. Then sayde Jeremij vnto him: The LORDE shall call the name more Pashur (that is excellent and increasinge) but Magor (that is fearfull and a frayed) euery where. For thus saith the LORDE: beholde, I will make the a frayed, the thy self, and all that fauoure y: which shal perish with the swearde off their enemies, euen before y face.

Act. 23. a
Ioh. 13. c

B And I wil geue whole Iuda vnder the power of the kinge of Babilon, which shal carie some vnto Babilon presoners, and slaye some with the swearde. Moreover, all y substaunce of this londe, all their precious and gorgeous weikes, all cosilynesse, and all the treasure of the kinges of Iuda: wil I geue into the hōdes of their enemies, which shal spoyle them, and carie them vnto Babilon. But as for the (o Pashur) thou shalt be caried vnto Babilon with all thine housholde, & to Babilō shalt thou come, where thou shalt die, and be buried: thou and all thy fauourers, to whom thou hast preached lies. O LORDE, thou makest me weake, but thou refreshhest me, & makest me stronge agayne. All the daye longe am I despysed, and laughed to scorne of euery man: because I haue now preached longe agaynst malicious Tyranny, and shewed them off destruction. For y which cause they cast the worde off the LORDE in my teth, and take me euer to the worst.

4. Re. 20. c
Iere. 43. c
17. a

Tre. 3. b

Iere. 6. b

Psal. 30. b

C Wherefore, I thought from hence forth, not to speake of him, ner to preach eny more in his name. But the worde off the LORDE was a very burnynge fyre in my hert and in my bones, which when I wolde haue stopped, I might not. For why, I herde so many derisions and blasphemies, yet euen of my ne owne companyons, and off soch as were

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conuersaunte with me: which wente aboute, to make me a frayed sayenge: vpon him, let vs go vpon him, to feare him, and make him holde his tonge: y we maye ouercome him, and be avenge off him.

But the LORDE stode by me, like a mightie giaunte: therfore my persecuters fell, and coude do nothings. They shal be sore confounded, for they haue done vnwisely, they shal haue an euerlastinge shame. And now, o LORDE off hoostes, thou righteous sercher, which knowest the reynes and the very hertes: let me se them punyshed, for vnto the I committe my cause.

Iere. 11. d

D Synge vnto the LORDE, and prayse him, for he hath deliuered the soule off the oppressed, from the honde off the violent. Cursed be the daye, wherein I was borne: vnpapier be y daye, wherein my mother brought me forth. Cursed be the man, that brought my father the tidinges, to make him glad, sayenge: thou hast gotten a sonne. Let it happen vnto that man, as to the cities which y LORDE turned vpside downe (when he had longe herde the wicked rumoure of them) because he slewe me not, as soone as I came out off my mothers wombe, and because my mother was not my graue hirself, that the byrth might not haue come out, but remayned still in her. Wherefore came I forth off my mothers wombe? To haue experience of labour and sorowe: and to lede my life with shame.

Iob. 3. a
Iere. 15. b

Gen. 19. e

Iob. 10. e

The XXI. Chapter.

E These are the wordes that the LORDE spake vnto Jeremij, what tyme as kinge Sedechias sent vnto him Pashur the sonne off Melchias, and Sephomias the sonne, off Maasia prest, sayenge: Are counsell at the LORDE (we praye the) of oure behalfe, for Nabuchodonosor the kinge off Babilon besegeth vs, yff the LORDE (peradventure) will deale with vs, accordinge to his marvelous power, and take him from vs.

Then spake Jeremij: Geue Sedechias this answer, Thus saith the LORDE God off Israel: beholde, I will turne backe the weapens, that ye haue in youre hondes, wherewith ye fight agaynst the kinge of Babilō & the Caldees, which besege you rounde aboute y walles: & I wil bringe the together in to the myddest of this cite, and I my self will fight agaynst you, with an outstretched honde, and with a mightie arme, in greate displeasure and terrible wrath: and will smyte

Iere. 17. a
4. Re. 23. b
3. Par. 18. a
Iere. 43. a

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them, that dwell in this cite: yee both me and carell shal dye of the pestilence.

B And after this (saith the LORD) I shall deliuer Sedechias the kinge of Iuda, and his seruantes, his people (and soch as are escaped in the cite, from the pestilence, swerde, and hunger) into the power of Nabuchodonosor kinge of Babilon: yee in to the hōdes of their enemies, in to the hōdes of those yf folowe vpon their lyues, which shall smyte them with yf swerde: they shal not pite the, they shal not spare them, they shall haue no mercy vpon them.

C And vnto this people thou shalt saye: Thus saith the LORD: beholde, I laye before you the waye of life and deeth. Who so abyde in this cite, shal perish: ether wth the swerde, with hunger, or with pestilence. But who so goeth out to holde on yf Caldees parte, yf beseye it, he shal saue his life, and shall wyne his soule for a pray. For I haue set my face agaynst this cite (saith the LORD) to plage it, and to do it no good. It must be geue in to the honde of the kinge of Babilon, and be brent with fyre.

And vnto the house of the kinge off Iuda, saye thus: heare the worde of yf LORD (of thou house off Dauid) for thus saith the LORD: I will minister rightuousnes, and that soone, deliuer the oppressed fro violent power: or euer my terrible wrath break out like a fyre, and burne so, that no man maye quench it, because of the wickednes of youre ymaginations. Beholde (saith the LORD) I wil come vpo you, that dwell in the valleis, rockes and felde and saye: Tush, who will make vs a frayd? or who will come in to oure houses? For I will vset you (saith the LORD) because off the wickednes off youre inventions, and will kyndle soch a fyre in youre wod, as shall consume all, that is aboute you.

The XXII. Chapter.

A Thus sayde the LORD also: Go downe in to the house of the kinge off Iuda, and speake therethese wordes, and saye: heare the worde off the LORD, thou kinge off Iuda that syttest in the kyngly seate off Dauid: thou and thy seruantes and yf people, that go in and out at this gate. Thus the LORD commaundeth: kepeequite and rightuousnesse, deliuer the oppressed fro the power off the violent: do not greue ner oppresse the straunger, the fatherlesse ner the wyddowe, and shed no innocent bloude in this place.

And yff ye kepe these thinges faithfully, then shall there come in at the dore off this

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house kynges, to syt vpo Danids seate: they shal be caried in Charettes and ryde vpon hoises, both they and their seruantes, and their people. But yf ye wil not be obedient vnto these commaundementes, I sweare by myne owne self (saith yf LORD) this house shal be waist. For thus hath the LORD spoken vpon the kynges house of Iuda: Thou art the heade, as Galaad is in Libanus: What wilt thou laye of it, yf I make the not so waist? (thy cities also) that no man shal dwell there in: I will prepare a destroyer with his weapons for the, to hew downe thy special Cedre trees, and to cast them in the fyre.

And all the people that go by this cite, shall speake one to another: Wherfore hath the LORD done thus vnto this noble cite? Then shall it be answered: because they haue broken the couenaut off the LORD their God, and haue worshipped and serued straunge goddes. Mourne not ouer the deed, and be not wo for them, but be sorry for him that departeth awaye: for he cometh not agayne, and seeth his natyue countre no more. For thus saith the LORD, as touching Sellum the sonne of Josias kinge of Iuda, which reigned after his father, and is caried out off this place:

He shal neuer come hither agayne, for he shal dye in the place, where vnto he is led captiue, and shall see this londe nomore. Wo worth him, that buyldeth his house with unrightuousnes, and his perlers with the good, that he hath gotten by violence: which neuer recompenseth his neyghbours labour, ner payeth him his hyre. He thinketh in himself: I wil buylde me a wyde house, and gorgeous perlers: he causeth wyndowes to be hewen there in, and the sylinges and geastes maketh he off Cedre, and paynteth them with Zenober. Thinkest thou to reigne, now that thou prouokest me to wrath with yf Cedre trees?

Dyd not thy father eate and drynke, and prospere well, as longe as he dealt with equite and rightuousnesse? Yee when he helped yf oppressed and poore to their right, then prospered he well.

From whence came this, but only because he had me before his eyes? saith the LORD. Neuertheles, as for thine eyes and thine herte, they loke vpon covetousnesse, to shed innocent bloude, to do wronge and violence. And therfore, thus saith the LORD agaynst Joachim, yf sonne of Josias kyng of Iuda: They shall not mourne for him (as they vse to do) alas brother, alas syster:

fff iij

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Nether shall they saye vnto him: Alas sye, alas for that noble prynce. But as an Assse shall he be buried, corrupte and be cast with out the gates of Jerusalem.

D Clymme vp the hill off Libanus (o thou doughter Sion) lift vp thy voyce vpon Basan, crie from all partes: for all thy louers are destroyed. I gaue the warninge, whyle thou wast yet i prosperite. But thou saydest: I wil not heare. And this maner hast thou vsed from thy youth, that thou woldest neuer heare my voyce. All thy hyrdmen shal be dryuen with the wynde, and thy derlinges shal be caried awaye in to captiuyte: Then shalt thou be brought to shame and confucion, because of all thy wickednes: thou that dwellest vpon Libanus, ad makest thy nest in the Cedretrees. O how greate shal y mour nyng be, when thy sorowes come vpon the, as a woman traueling with childe?

Esa. 13. b
21. a
Ierc. 13. d
30. a
4. Reg. 24. b
E As truly as I lyue (saith the LORDE,) Though Jechonias the sonne off Joachim Kinge off Juda were the signet off my right honde, yet will I place him off: And I wil geue the in to y power off the that seke to slaye the, and in to the power off them that thou fearest: in to the power off Nabuchodonosor the Kinge off Babylon, and in to the power off the Caldees. No longer, I will sende the, and thy mother that bare the, in to a straunge londe, where ye were not borne, ad there shall ye dye. But as for the londe that ye will desyre to retorne vnto, ye shall neuer come at it agayne. This ma Jechonias shal be like an ymage robbed and torne in peces, which pleaseth no man, for all his apparell. Wherfore both he and his seide shal be sent awaye, and cast out into a lode, that they knowe not.

O thou earth, earth, earth: beare the worde off the LORDE: Wryte this man amonge the outlawes, for no prosperite shall this man haue all his life longe. Nether shall eny of his seide be so happie, as to syt vpon the seate of Dauid, and to beare rule in Juda.

The XXIII. Chapter.

Ezec. 34. a
A Be vnto the shepherdes, that destroye, and scatre my flocke, saith the LORDE. Wherfore, this is the commaundement of the LORDE God of Israel, vnto the shepherdes that feede my people: Ye scatred ad thrust out my flocke, and loke not vpon them. Therfore, now will I vsset the wickednes of youre ymaginacions, saith y LORDE: And will gather together the remma

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int of my flocke, from all londes that I had dryuen them vnto, and will bringe them agayne to their pastures, that they maye growe and increace. I will set shepherdes also ouer them, which shall fede them. They shall no more feare and drede, for there shall none off them be lost, saith the LORDE. Beholde, the tyme cometh (saith the LORDE) that I wil raise vp the rightuous braunch off Dauid, which shall beare rule, and discusse matters with wysdome, and shall set vp equyte and rightousnes agayne in the earth.

In his tyme shall Juda be saued, and Israel shal dwell without feare. And this is the name that they shall call him: euen the LORDE oure rightuous maker. And therfore beholde, the tyme cometh (saith the LORDE) that it shall no more be sayde: the LORDE lyueth, which brought the children off Israel out of the londe of Egypte: But the LORDE lyueth, which brought forth, ad led the seide of the house off Israel, out off the north londe, and from all countrees where I had scatred them, and they shal dwell in their owne londe agayne.

My herte breaketh in my body because of the false prophetes, all my bones shake: I am become like a droncken man (that by the reason of wyne can take no rest) for very feare of the LORDE, and of his holy wordes: Because the londe is full of aduocaters, where thorow it is destroyed and mourneth, and y pleasaunt pastures of the deserte are dried vp. See the waye that men take, is wicked, z their gouernaunce is nothinge like the holy worde of the LORDE. For the prophetes and the prestes them selues are polluted w pocytes, ad their wickednes haue I founde in my house, saith the LORDE. Wherfore, their waye shall be slippery in the darcknesse, where in they maye sticke and fall. For I will bringe a plage vpon them, euen the yere of the ir visitacion, saith the LORDE. I haue sene folly amonge the prophetes of Samaria, y they preched for Baal, ad discaued my people off Israel. I haue sene also amonge the prophetes off Jerusalem foule aduocery, and presumptuous lies. They take the most shamefull men by the hode, flatteringe them, so that they can not retorne from their wickednes. All these with their citsyns are vntome, as Sodom, and as the inhabitours off Gemoire.

Therfore thus saith the LORDE of hoofes concerninge the prophetes: Beholde, I wil fede them with worme wood, z make them dryne the water of gall. For so the pro-

Ierc. 33. c

Esa. 11. a

B
Deu. 32. a

1. Cor. 1. d
Ierc. 16. c

Ierc. 14. a

Ierc. 9. b

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phetes of Jerusalem is the sickness of Apocri-
sie come in to all the lande.

Iere. 27. b
and 28. b

Iere. 12. a
Soph. 1. c
Iere. 5. b
and 14. b
Iere. 29. c

Iere. 30. d

Iere. 30. d

Iere. 14. b

Pal. 118. a
Ezech. 8. b

Psal. 118. a
Amos. 9. a
Esa. 66. a
Act. 7. f
and 17. d

I. Pet. 4. b
1. Cor. 4. a

And therefore the **LORDE** of hostes ge-
ueth you this warnynge: Heare not the wor-
des of the prophetes, that preach vnto you,
and disceane you: for they speake the mea-
nyng of their owne herte, and not out of
the mouth of the **LORDE**. They saye vnto
them, that despyse me: The **LORDE** hath
spoken it: Tush, ye shal prospere right well.
And vnto all them, that walke after the lust
of their owne herte, they saye: Tush, there
shall no myssfortune happen you. For who
hath sytten in the counsell of the **LORDE**,
that he hath herde and vnderstonde, what
he is aboute to do? Who hath marked his
denyce, and herde it? Beholde, the stormy
wether of the **LORDE** (that is, his indigna-
cion) shal go forth, and shal fall downe vpon
the heade of the vngodly. And the wrath of
the **LORDE** shal not turne agayne, vntill
he persourme, and fulfull the thoughte of
his herte. And in the latter dayes ye shal
knowe his meanyng.

D I haue not sent these prophetes, (saith
the **LORDE**) and yet they ranne. I haue not
spoken to them, and yet they preached. But
yf they had continued in my counsell and
herde my wordes: they had turned my peo-
ple from their euell wayes and wicked yma-
ginacions. Am I the **GOD** that seeth but the
thinge, which is nye at honde, and not that
is farre off? saith the **LORDE**. Maye any
man hyde him self so, that I shal not see him?
saith the **LORDE**. Do not I fulfill heauen
and earth? saith the **LORDE**. I haue herde
well ynough, what the prophetes saye, that
preach lyes in my name, saye ge: I haue drea-
med, I haue dreamed. How longe wil this
cōtinue in the prophetes hertes, to tel lyes,
and to preach the craftie sotyltye of their ow-
ne herte? Whose purpose is, (with the drea-
mes that euery one tell) to make my people
forget my name, as their fore fathers dyd,
whē Baal came vp. The prophet that hath
a dreame, let him tell it; and he that vnder-
stondeth my worde, let him shewe it faith-
fully.

For what hath chaffe and wheat to do
together? saith the **LORDE**. Is not my wor-
de like a fyre, saith the **LORDE** and like an
hammer, that breaketh the harde stone?
Therefore thus saith the **LORDE**: beholde,
I wil vpo the prophetes, that steale my wor-
de pryncely from euery man. Beholde, here am
I (saith the **LORDE**) agaynst the prophe-
tes, that take vpon their tungen to speake:

The **LORDE** hath sayde it. Beholde, here
am I (saith the **LORDE**) agaynst those prophe-
tes, that darre prophecy lies, and disceane
my people with their vanities and miracles,
whom I neuer sent, ner commaunded them.
They shal do this people greate harme, sa-
ieth the **LORDE**.

As this people, ether eny prophete or prest
are the, and saye: what is the burthen of
the **LORDE**? Thou shalt saye vnto them:
What? burthen? Therefore will I cast you
fro me (saith the **LORDE**) because ye youre
selues are a burthen. And the prophet, prest
or people that vseth this terme (the burthen
of the **LORDE**) him will I viset, and his hou-
se also.

But thus shall ye saye, euery one to ano-
ther: What answer hath the **LORDE** geuen?
or, what is the **LORDES** commaundement?
And as for the burthen of the **LORDE**, ye
shal speake nomore of it: for euery mans ow-
ne worde is his burthen, because ye haue al-
tered the wordes of the luyngge **GOD** the
LORDE of hostes oure **GOD**.

Thus shall eueryman saye to the prophe-
tes: what answer hath the **LORDE** geuen
the? Or, what saith the **LORDE**? And not
once to name the burthen of the **LORDE**.
Therefore thus saith the **LORDE**: For so
much as ye haue used this terme (the bur-
then of the **LORDE**) where as I notwith-
standinge sent vnto you, and forbade you to
speake of the **LORDES** burthen:

Beholde therefore, I will repute you as a
burthen, and will cast you out of my presen-
ce: yee and the cite also, that I gaue you and
yours fathers: and will bringe you to an
enerlastinge confusion, and in to soch a sha-
me, as shal neuer be forgotten.

The XXIII. Chapter.

The **LORDE** shewed me a visio: Behol-
de, there stode two maundes of figes
before y^e Temple of the **LORDE**, after y^e
Nabuchodonosor kynge of Babilō had led
awaye captyue Jechonias the sonne of Iea-
chim kynge of Iuda, the mightie men also
of Iuda, with the workemaisters and co-
nyngemen of Jerusalem, vnto Babilon. In
the one maunde were very good fyges, euen
like as those that be first ripe. In the other
maunde were very naughtie figes, which
might not be eaten, they were so euell.

Then sayde the **LORDE** vnto me: what
seist thou Jeremy? I sayde: fyges, where of
some be very good, and some so euell, that no
man maye eate them.

The prophet Jeremy.

Then came the worde of the **LORDE** vnto me, after this maner: Thus saith **Y** **LORDE** the God of Israel: like as thou knowest the good syges, so shal I knowe the men led awaye, whom I haue sent out of this place in to the londe of the Caldees, for their profite: and I will set myne eyes vpon them for the best, for I will bringe them agayne in to this londe: I will buylde them vp, and not breake them downe: I will plante them, and not rote them out. And I will geue them an herte, to knowe, how that I am the **LORDE**. They shalbe my people, and I will be their God, for they shal retorne vnto me with the ir whole herte.

Deu. 29. a
Iere. 31. f
Yo. d. 32. c

And like as thou knowest the naughtie syges, which maye not be eatē, they are so euill: Euen so wil I (saith the **LORDE**) let Sede chias the kinge of Iuda, (ye and all his prynces, & the residue of Ierusalem that remayne ouer in this londe, & them also that dwell in Egipte) to be vexed & plagued in all kingdomes & londes. And will make them to be a re prose, a comon by worde, a laughinge stocke & shame, in all the places, where I shal sca tre them. I will sende the swearde, honner & pestilence amonge them, vntill I haue clene consumed them out of the londe, that I gaue vnto them & their fathers.

Psal. 78. a
Baru. 3. a

The XXV. Chapter.

A Sermon that was giuen vnto Jeremy, vpon all the people of Iuda: In the fourth yeare of Joachim the sonne of Josias kinge of Iuda, that was, in the first yeare of Nabuchodonosor kinge of Babylon, Which sermone, Jeremy the prophet made vnto all the people of Iuda, & to all the Inhabitours of Ierusalem, on this maner:

From the xiiij yeare of Josias the sonne of Amon kinge of Iuda, vnto this present daye, (that is euen xiiij yeare) the worde of the **LORDE** hath bene committed vnto me. And so I haue spokē to you, I haue rysen vpearly, I haue geuē you warnynge in season, but ye wolde not heare me. Though the **LORDE** hath sent his seruantes, all the prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not encline yo^r eares to heare.

Iere. 29. c
44. a. 31. c

2. par. 36. c

He sayde: turne agayne euery man from his euell waye, & from youre wicked ymaginations, & so shal ye dwell for euer in the londe, that the **LORDE** promised you & youre fore fathers: And go not after straunge goddes, serue them not, worshipec them not, & angre me not with the workes of youre hōdes: then will not I punyssh you. Nevertheless, ye wolde not heare me (saith the **LORDE**) but

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haue defied me with the workes of youre hōdes, to youre owne greate harme.

Wherefore, thus saith the **LORDE** of hōdes: Because ye haue not hearkened vnto my worde, lo, I will sende out, & call for all the people, & dwell in the north (saith the **LORDE**) & wil prepayre Nabuchodonosor the kinge of Babylon my seruaut, and wil bringe them vpon this londe, and vpon all & dwell therein, & vpon all the people that are aboute them, and will vterly rote them out. I will make of them a wilderness, a mockage, and a continuall deserte.

Iere. 1. b
Esa. 10. a
Iere. 17. a

Moreover, I will take from them the voyce of gladnesse and solace, the voyce of the brydegreme & the bryde, the voyce of the annoynted, with the cresshettes: & this whole londe shal become a wilderness, & they shal serue the sayde people and the kinge of Babylon, thre score yeares and ten. When the xij yeares are expyred, I wil viset also the wickednesse of the kinge of Babylon & his people, saith the **LORDE**: yee & the londe of the Caldees, & wil make it a perpetuall wilderness, & wil fulfil all my wordes vpon that londe, which I haue drysed agaynst it: yee all that is written in this booke, which Jeremy hath prophesied of all people: so that they also shal be subdued vnto dyuerse nacions & greate kynges, for I wil recompense them, accordinge to their dedes & workes of their owne hondes.

Iere. 7. d
and. 16. b

Iere. 29. b
1. Esa. a
Iere. 5. e
2. par. 36. d
Dan. 9. a
Zach. 1. b

For thus hath the **LORDE** God of Israel spoken vnto me: Take this wyne cuppe of indignacion fro my honde, that thou mayest cause all the people (to whom I sende the) for to drinke of it: that when they haue dronke thereof, they maye be madd, & out of their wyttes, when the swearde commeth, that I wil sende amonge them. Then toke I the cuppe from the **LORDE**s honde, & made all the people drynke thereof, vnto whom the **LORDE** had sent me.

Esa. 51. d
Psal. 74. b

But first the cite of Ierusalem, & all the cities of Iuda, their kinges & prynces: to make the desolate, waist, despysed & cursed, accordinge as it is come to passe this daye. Yee & Pharaos kinge of Egipte, his seruantes, his prynces & his people altogether one wth another and all kinges of the londe of Hus, all kinges of the philistynes londe, Ascalon, Gaza, Accaron & the remnaunt of Asidob, the Edomites, the Moabites & the Ammonites: all the kinges of Tirus & Sidon: the kinges of the Isles, that are beyonde the see: Dedan, Thema, Buz & the shauen Ismaelites: all the kinges of Araby, & (generally) all the

Iere. 9. d

The prophet Jeremy.

kinges that dwell in the deserte: ail the kinges of Simri, all the kinges of Elam, all y kinges of the Meedes, all kinges towarde the north (whether they be farre or nye) eue- ry one with his neighbours: See and all the kingdomes that are vpon the whole earth. The kinge of Sesach (sayde he) shal drinke with them also.

D And saye thou vnto them: this is the com- m.undement of the LORDE of hoostes the God of Israel: drinke and be droncken, spe- we, and fall, that ye neuer ryse: and that tho- row the swearde, which I wil sende amon- ge you. But yf they will not receaue the cup- pe of thy honde, and drinke it, then tell them: Thus doth the LORDE of hoostes threaten you: drinke it ye shal, and that shortly. For lo, I begynne to plague the cite, that my na- me is geuen vnto: thynke ye then, that I will leaue you unpunished? Ye shall not go quyte. For why, I call for a swearde vps all the inhabitours of the earth, saith the LOR- DE of hoostes.

Jer. 49. b
Eze. 9. b
1. Pet. 4. c

Isa. 2. c
Amos. 1. a

Therfore tell them all these wordes, and saye vnto them: The LORDE shal crie from aboue, and let his voyce be herde from his holy habitation. With a greate noyse shall he crie from his coun- te regall. He shal geue a greate voyce (like the grape gatherers) and the sounde thereof shalbe herde vnto the en- des of the worlde. For the LORDE hath a iudgment to geue vpon all people, and will holde his coun- te of iustice with all flesh and punyssh the vngodly, saith the LORDE.

Jer. 30. d

For thus sayeth y LORDE of hoostes: Be holde, a miserable plague shall go from one people to another, and a greate stormy wa- ter shal arise from all the endes of the earth. And the same daye shall the LORDE himself slaye them, from one ende of the earth to a- nother. There shall no moue be made for e- ny of them, none gathered vp, none buried: but shall lie as dunge vpon the ground.

Wourne (o ye shepherdes) z crie: sprin- cle youre selues with asshes, o ye rammes of the flocke: for the tyme of youre slaughter is fulfilled, and ye shal fall like vessels con- nyingly made for pleasure.

Psal. 141. a

The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not escape. Then shal the shepherdes crie horri- bly, and the rammes of the flocke shal mour- ne: for the LORDE shal consume their pastu- re, and their best felde shal lie deed because of the horrible wiath of the LORDE. They shall forsake their foldes like as a lyon: For their londes shalbe waist, because of the

The xxvi. Chap. Ho. xxxv.

wiath of the destroyer, and because of his fearfull indignacion.

The XXVI. Chapter.

In the begynnyng of the reigne of Joachim the sonne of Josias kynge of Juda, came this worde from the LORDE, sayenge: Thus saith the LOR- DE: Stonde in the coun- te of the LORDES house, and speake vnto all them which (out of the cities of Juda) came to do worship- pe in the LORDES house, all the wordes y I commaunde the to saye. Loke that thou ke- pe not one worde backe, yf (peraventure) they will herke, and turne euery man from his wic- ked waye: that I maye also repente of the plague, which I haue determed to brynge v- pon them, because of their wicked inven- tions.

Jer. 7. a
17. d.

Jer. 4. a
12. b

And after this maner shalt thou speake vnto them: Thus saith the LORDE: yf ye will not obeye me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the prophetes, whom I sent vnto you, rysynge vp tyme- ly, and still sendinge: If ye will not selowe the (I saye) then will I do to this house, as I dyd vnto Silo, and will make this cite to be abhored of all the people of the earth. And the prestes, the prophetes and all the people herde Jeremy preach these wordes, in the house of the LORDE.

Jer. 7. a

Now when he had spoken out all the wor- des, that the LORDE commaunded him to preach vnto all the people, then the prestes, the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the na- me of the LORDE: it shal happen to this hou- se as it dyd vnto Silo: and this cite shalbe so waist, that no man shal dwell therein?

B

And when all the people were gathered aboute Jeremy in the house of the LORDE, the prynces of Juda herde of this rumou- re, z they came soone out of the kinges pa- lace into the house of the LORDE, and sat them downe before the new dore of the LOR- DE. Then spake the prestes and the prophe- tes vnto the rulers z to all the people, these wordes: This man is worthy to dye, for he hath preached agaynst this cite, as ye your- selues haue herde with youre eares.

4. Re. 15. g
Jer. 35. b

Ioh. 19. a

Then sayde Jeremy vnto the rulers and to all the people: The LORDE hath sente me to preach agaynst this house z agaynst this cite all the wordes that ye haue herde. Ther- fore amende youre wayes, and youre ad- uer- sementes, and be obedient vnto the voyce of

Jer. 7. a

The prophet Jeremy.

Then came the worde of the **LORDE** vnto me, after this maner: Thus saith **Y** **LORDE** the God of Israel: like as thou knowest the good syges, so shal I knowe the men led awaye, whom I haue sent out of this place in to the londe of the Caldees, for their profite: and I will set myne eyes vpon them for the best, for I will bringe them agayne in to this londe: I will buyde them vp, and not breake them downe: I will plante them, and not rote them out. And I will geue them an herte, to knowe, how that I am the **LORDE**. They shalbe my people, and I wilbe their God, for they shal returne vnto me with the ir whole herte.

Deu. 29. a
Iere. 31. f
30. d. 32. c

And like as thou knowest the naughtie syges, which maye not be eatē, they are so euell: Euen so wil I (saith the **LORDE**) let Sede chias the Kinge of Iuda, (ye and all his prynces, & the residue of Ierusalem that remayne ouer in this londe, & them also that dwell in Egipte) to be vexed & plaged in all kingdomes & londes. And will make them to be a reprofe, a comon by worde, a laughinge stocke & shame, in all the places, where I shal scatter them. I will sende the swearde, hongre & pestilence amonge them, vntill I haue clene consumed them out of the londe, that I gaue vnto them & their fathers.

Psal. 78. a
Baru. 3. a

The XXV. Chapter.

A Sermon that was giuen vnto Jeremy, vpon all the people of Iuda: In the fourth yeare of Joachim the sonne of Josias Kinge of Iuda, that was, in the first yeare of Nabuchodonosor Kinge of Babilon, Which sermone, Jeremy the prophet made vnto all the people of Iuda, & to all the Inhabitours of Ierusalem, on this maner:

From the xiiij yeare of Josias the sonne of Amon Kinge of Iuda, vnto this present daye, (that is euen xiiij yeare) the worde of the **LORDE** hath bene committed vnto me. And so I haue spokē to you, I haue rysen vpearly, I haue geue you warnynge in season, but ye wolde not heare me. Though the **LORDE** hath sent his seruantes, all the prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not encline yo^r eares to heare.

Iere. 29. c
44. a. 33. c

2. Par. 36. c

4. Re. 17. c

He sayde: turne agayne euery man from his euell waye, & from youre wicked ymaginations, & so shal ye dwell for ever in the londe, that the **LORDE** promised you & youre fore fathers: And go not after straunge goddes, serue them not, worshippe them not, & angre me not with the workes of youre hōdes: then will not I punyssh you. Nevertheless, ye wolde not heare me (saith the **LORDE**) but

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haue defied me with the workes of youre hōdes, to youre owne greate harme.

Wherefore, thus saith the **LORDE** of hōdes: Because ye haue not hearkened vnto my worde, so, I will sende out, & call for all the people, & dwell in the north (saith the **LORDE**) & wil prepayre Nabuchodonosor the Kinge of Babilon my seruant, and wil bringe them vpon this londe, and vpon all & dwell therein, & vpon all the people that are aboute them, and will vterly rote them out. I will make of them a wilderness, a mockage, and a continuall deserte.

Iere. 1. b

Esa. 10. a
Iere. 17. a

Moreover, I will take from them the voyce of gladnesse and solace, the voyce of the brydegreme & the bryde, the voyce of the annoynted, with the cresshettes: & this whole londe shal become a wilderness, & they shal serue the sayde people and the Kinge of Babilon, thre score yeares and ten. When the lxx yeares are expyred, I wil viset also the wickednesse of the Kinge of Babilon & his people, saith the **LORDE**: yee & the londe of the Caldees, & wil make it a perpetuall wilderness, & wil fulfil all my wordes vpon that londe, which I haue deuysed agaynst it: yee all that is written in this booke, which Jeremy hath prophccied of all people: so that they also shal be subdued vnto dyuerse nacions & greate Kinges, for I wil recompense them, accordinge to their dedes & workes of their owne hōdes.

Iere. 7. d
and. 16. b

Iere. 29. b
1. Esa. a
Iere. 5. c
2. Par. 36. d
Dan. 9. a
Zach. 1. b

For thus hath the **LORDE** God of Israel spoken vnto me: Take this wyne cuppe of indignacion fro my honde, that thou mayest cause all the people (to whom I sende the) for to drinke of it: that when they haue dronke thereof, they maye be madd, & out of their wyttes, when the swearde commeth, that I wil sende amonge them. Then toke I the cuppe from the **LORDE**s honde, & made all the people drynke thereof, vnto whom the **LORDE** had sent me.

E
Esa. 51. d
Psal. 74. b

But first the cite of Ierusalem, & all the cities of Iuda, their Kinges & prynces: to make the desolate, waist, despyed & cursed, accordinge as it is come to passe this daye. Yee & Pharaos Kinge of Egipte, his seruantes, his prynces & his people altogether one wth another and all Kinges of the londe of Chus, all Kinges of the Philistynes londe, Ascalon, Gaza, Accaron & the remnaunt of Asdod, the Edomites, the Moabites & the Ammonites: all the Kinges of Tirus & Sidon: the Kinges of the Isles, that are beyonde the see: Dedan, Thema, Buz & the shauen Ismaelites: all the Kinges of Araby, & (generally) all the

Iere. 9. d

The prophet Jeremy.

Kinges that dwell in the deserte: ail the kinges of Simri, all the kinges of Elam, all y kinges of the Meedes, all kinges towarde the north (whether they be farre or nye) every one with his neighbours: Xee and all the kingdomes that are vpon the whole earth. The kinge of Sesach (sayde he) shal drinke with them also.

D And saye thou vnto them: this is the commaundement of the LORDE of hoostes the God of Israel: drinke and be droncken, spewe, and fall, that ye neuer ryse: and that thorow the swearde, which I wil sende amonge you. But yf they will not receaue the cuppe of thy honde, and drinke it, then tell them: Thus doth the LORDE of hoostes threaten you: drinke it yeshal, and that shortly. For lo, I begynne to plage the cite, that my name is geuen vnto: thynke ye then, that I will leaue you unpunished? Ye shall not go quyte. For why, I call for a swearde vpo all the inhabitours of the earth, saith the LORDE of hoostes.

Jer. 49. b
Eze. 9. b
1. Pet. 4. c

Joel. 3. c
Amos. 1. a

Therefore tell them all these wordes, and saye vnto them: The LORDE shal crie from aboue, and let his voyce be herde from his holy habitacion. With a greate noyse shall he crie from his couerte regall. He shal geue a greate voyce (like the grape gatherers) and the sounde thereof shalbe herde vnto the endes of the world. For the LORDE hath a iudgment to geue vpon all people, and will holde his courte of iustice with all flesh and punyssh the vngodly, saith the LORDE.

Jer. 30. d

E For thus sayeth y LORDE of hoostes: He holde, a miserable plage shall go from one people to another, and a greate stormy water shal arise from all the endes of the earth. And the same daye shall the LORDE himself slaye them, from one ende of the earth to another. There shall no more be made for any of them, none gathered vp, none buried: but shall lie as dunge vpon the ground.

Mourne (o ye shepherdes) & crie: spynckle youre selues with asshes, o ye rammes of the flocke: for the tyme of youre slaughter is fulfilled, and ye shal fall like vessels connyngly made for pleasure.

Psal. 141. a

The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not escape. Then shal the shepherdes crie horribly, and the rammes of the flocke shal mourne: for the LORDE shal consume their pasture, and their best felde shal lie deed because of the horrible wiath of the LORDE. They shall forsake their foldes like as a lyon: for their londes shalbe waiste, because of the

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wiath of the destroyer, and because of his fearfull indignacion.

The XXVI. Chapter.

In the begynnyng of the reigne of Joachim the sonne of Josias kynge of Juda, came this worde from the LORDE, sayenge: Thus saith the LORDE: Stonde in the courte of the LORDES house, and speake vnto all them which (out of the cities of Juda) came to do worshippe in the LORDES house, all the wordes y commaunde the to saye. Loke that thou kepe not one wo:de backe, yf (perauenture) they will herke, and turne every man from his wicked waye: that I maye also repente of the plage, which I haue determed to brynge vpon them, because of their wicked inventions.

Jer. 7. a
17. d

Det. 4. a
12. b

And after this maner shalt thou speake vnto them: Thus saith the LORDE: yf ye will not obeye me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the prophetes, whom I sent vnto you, rysynge vp cymely, and still sendinge: Yf ye will not folowe the (I saye) then will I do to this house, as I dyd vnto Silo, and will make this cite to be abbeired of all the people of the earth. And the prestes, the prophetes and all the people herde Jeremy preach these wordes, in the house of the LORDE.

Jer. 7. a

Now when he had spoken out all the wordes, that the LORDE commaunded him to preach vnto all the people, then the prestes, the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the name of the LORDE: it shal happen to this house as it dyd vnto Silo: and this cite shalbe so waiste, that no man shal dwell therein?

And when all the people were gathered aboute Jeremy in the house of the LORDE, the prynces of Juda herde of this rumoure, & they came soone out of the kinges palace into the house of the LORDE, and sat them downe before the new dore of the LORDE. Then spake the prestes and the prophetes vnto the rulers & to all the people, these wordes: This man is worthy to dye, for he hath preached agaynst this cite, as ye yourselves haue herde with youre eares.

4. Re. 15. g
Jer. 26. b

Ioh. 19. a

Then sayde Jeremy vnto the rulers and to all the people: The LORDE hath sente me to preach agaynst this house & agaynst this cite all the wordes that ye haue herde. Therefore amende youre wayes, and youre aduersities, and be obedient vnto the voyce of

Jer. 7. a

The prophet Jeremy.

the **LORDE** youre God: so shal the **LORDE** repēt of the plage, yf he had deuysed agaynst you. Now as for me: I am in youre hondes, do with me, as ye thinke expediet and good. But this shall ye knowe: yf ye put me to death, ye shal make youre selues, this cite & all the inhabitours there of, guiltie of innocent bloude. For this is of a treuth: that the **LORDE** hath sent me vnto you, to speake all these wordes in youre eares.

Then sayde the rulers and the people vnto the prestes and prophetes: This man maye not be condemned to death, for he hath preached vnto vs in the name of the **LORDE** oure God. The Elders also of the londe stode vp, & sayde thus vnto all the people: Micheas the Morascite, which was a prophet vnder Ezechias kinge of Iuda, spake to all the people of Iuda: Thus saith the **LORDE** of hostes: Sion shalbe plowed like a felde, Ierusalem shalbe an heape of stones, & the hill of the **LORDES** house shalbe turned to an hie wod. Dyd Ezechias yf kinge of Iuda & the people of Iuda put him to death for this: No verily, but rather feared yf **LORDE**, & made their praier vnto him. For the which cause also yf **LORDE** repented of the plage, yf he had deuysed agaynst them. Shulde we then do soch a shamefull dede agaynst oure soules? There was a prophet also, that preached stiffly in the name of the **LORDE**, called Urias the sonne of Someia of Cariatiarim: this mā preached also agaynst this cite & agaynst this lōde, accordinge to all as Jeremy saith. Now when Joachim the kinge with all the estates & prynces had herde his wordes, the kinge went aboute to slaye him. When Urias perceaued that, he was afrayed, & fled, & departed in to Egipte.

Then Joachim the kinge sent seruantes into the lōde of Egipte, namely: Elnathan the sonne of Achbor, & certayne men wth him in to Egipte, which fetched Urias out of Egipte, & brought him vnto kinge Joachim that slewe him with the swearde, & cast his deed body into yf comō peoples graue. But Ahicam the sonne of Saphan helped Jeremy, that he came not in to the hondes of the people to be slayne.

The XXVII. Chapter.

In the begynnynge of the reigne of Joachim the sonne of Josias kynge of Iuda, came this worde vnto Jeremy from the **LORDE**, which spake thus vnto me: Make the bondes & chaynes, and put them aboute thy neck, & sende the to the kinge of Edom, the kinge of Moab, the kinge

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of Amon, the kinge of Tirus, & to the kinge of Sidon: & that by the messaugers, which shal come to Ierusalem vnto Sedechias the kinge of Iuda, and byd them saye vnto their masters: Thus saith the **LORDE** of hostes the God of Israel, speaketh thus vnto yo^r masters: I am he that made the earth, the men & yf catell that are vpon the grounde, with my greate power & outstretched arme, & haue geuen it vnto whom it pleased me. And now will I deliuer all these londes in to the power of Nabuchodonosor the kinge of Babilon my seruant. The bestes also of the felde shal I geue him to do him seruyce. And all people shal serue him, & his sonne, and his childe children, vntil the tyme of the same lōde be come also: Yee many people & greates kinges shal serue him.

Morouer, that people & kingdome which wil not serue Nabuchodonosor, and that wil not put their neckes vnder yf yock of the kinge of Babilon: the same people will I visit with swearde, with hunger, with pestilence, vntill I haue consumed them in his hondes, saith the **LORDE**. And therfore, folowe not youre prophetes, soyth sayers, expounders of dreames, charmers & witches, which saye vnto you: ye shal not serue the kinge of Babilon. For they preach you lies, to bringe you farre from youre londe, & that I might cast you out, & destroye you. But the people that put their neckes vnder the yock of the kinge of Babilon, & serue him, those I wil let remayne still in their owne lōde: saith the **LORDE**. & they shal occupie it, & dwell there in.

All these thinges tolde I Sedechias the kinge of Iuda, and sayde: Put youre neckes vnder the yock of the kinge of Babilon, and serue him & his people, that ye maye lyue. Why wilt thou and thy people perish with the swearde, with hunger, with pestilence: like as the **LORDE** hath deuysed for all people, that wil not serue the kinge of Babilon? Therfore geue no eare vnto those prophetes (that tell you: Ye shall not serue the kinge of Babilon) for they preach you lies, nether haue I sent them, saith the **LORDE**: how be it they are bolde, falsely for to prophecie in my name: that I might yf sooner dryue you out, & that ye might perish with yo^r preachers.

I spake to the prestes also and to all the people: Thus saith the **LORDE**: Heare not the wordes of those prophetes, that preach vnto you, & saye: Beholde, the vessels of the **LORDES** house shal shortly be brought hither agayne from Babilon: For they prophecie lies vnto you. Heare them not, but serue

Deut. 10. c

Ecc. 10. a
Iudic. 11. d
Iere. 32. a
Dan. 4. c
Iere. 25. b
Iere. 22. b
38 a. 42. c

B
Iere. 21. c
39. b

Iere. 38. c

Iere. 23. c
Iere. 19. b

C
Iere. 38. a

The prophet Jeremij.

the kinge of Babilon, y^e yemaye lyue. Wherfore will ye make this cite to be destroyed: But yf they be true prophetes in very dede, and yf the worde of the LORDE be commytte d vnto them, then let them praye the LORDE of hoostes, that the remnant of the ornamentes (which are in the house of the LORDE, and remaine yet in the house of the kinge of Iuda and at Ierusalem) be not caried to Babilon also. For thus hath the LORDE of hoostes spoken concernynge the pylers, the lauer, the seate and the residue of the ornamentes that yet remaine in this cite, which Nabuchodonosor the kinge of Babilon toke not, when he caried awaye Jechonias the sonne of Joachim kinge of Iuda, with all the power of Iuda and Ierusalem, from Ierusalem vnto Babilon, captiue.

1. Re. 24. c

Neethus hath the LORDE of hoostes the God of Israel spoken, as touchinge the residue of the ornamentes of the LORDES house, of the kinge of Iudaes house, and of Ierusalem: They shalbe caried vnto Babilon, and there they shall remaine, until I vylset them, saith the LORDE. Then wil I bringe them hither agayne. And this was done in the same yeare: euē in the begynnynge of the reigne of Sedechias kinge of Iuda.

4. Re. 25. b

a. Efd. 1. b

The XXVIII. Chapter.

AND in the fourth yeare of the reigne of Sedechias kinge of Iuda, in the fifth Moneth, It happened, that Hananias y^e sonne of Assur the prophet of Gaboon, spake to me in the house of the LORDE, in the presence of the prestes & of all the people, & sayde: Thus saith the LORDE of hoostes the God of Israel: I haue broke the yocke of the kinge of Babilon, and after two yeare wil I bringe agayne in to this place, all the ornamentes of the LORDES house, y^e Nabuchodonosor kinge of Babilon caried awaye from this place vnto Babilon. Nee I will bringe agayne Jechonias the sonne of Joachim the kinge of Iuda himself, with all the prisoners of Iuda, (y^e are caried vnto Babilon,) euē in to this place, saith y^e LORDE, for I wil breake y^e yocke of the kinge of Babilon.

Iere. 27. c

B Then the prophet Jeremy gaue answere vnto that prophet Hananias, before the prestes & before all the people that were present in the house of the LORDE. And the prophet Jeremy sayde: Amen, the LORDE do that, & graunte the thinge, which thou hast prophesied: that he maye bringe agayne all the ornamentes of the LORDES house, & restore all the prisoners from Babilon in to this place. Neuertheles, hearken thou also, what I will

Mich. 3. c

The xxix. Chap, Fo. xxxvi.

saye, that thou & all the people maye heare: The prophetes that were before vs in tymes past, which prophesied of warre, or trouble, or pestilence, ether of peace, vpon many nations & greate kingdomes, were proued by this (y^e God had sende them in very dede) when the thinge came to passe, which that prophet tolde before.

And Hananias the prophet toke the chayne from the prophet Jeremias neck, & brake it: & with that sayde Hananias, that all the people might heare: Thus hath the LORDE spoken: Euen so will I breake the yocke of Nabuchodonosor kinge of Babilon, from the necke of all nations, yee & that within this two yeare. And so the prophet Jeremy wente his waye. After now that Hananias the prophet had taken the chayne from the prophet Jeremies neck, and broken it: The worde of the LORDE came vnto the prophet Jeremy sayenge: Go, and tell Hananias these wordes: Thus saith the LORDE: Thou hast broken the chayne of wodd, but in steade of wodd, thou shalt make chaynes of yron. For thus saith the LORDE of hoostes the God of Israel: I wil put a yocke of yron vpon the necke of all this people, that they maye serue Nabuchodonosor the kinge of Babilon, yee & so shal they do. And I wil geue him y^e beefes in the felde. Then sayde the prophet Jeremy vnto y^e prophet Hananias: Heare me (I praye the) Hananias: The LORDE hath not sent the, but thou bringest this people in to a false beleue. And therfore thus saith y^e LORDE: beholde, I wil sende the out of the lōde, & within a yeare thou shalt die, because thou hast falsely spoke agaynst the LORDE. So Hananias the prophet died the same yeare in the seuenth Moneth.

Deu. 18. d
Nu. 16. a

C

Iere. 29. c

The XXIX. Chapter.

THIS is the Copie of the lettre, y^e Jeremy the prophet sent from Ierusalem vnto the prisoners: the Senatours, prestes, prophetes, & all the people, whom Nabuchodonosor had led vnto Babilon: after y^e tyme y^e kinge Jechonias & his Quene, his chambelaynes, the prynces of Iuda & Ierusalem & the workmasters of Ierusalem were departed thither. Which lettre, Elasa y^e sonne of Sapha & Gamaria y^e sonne of Helchia dyd beare, whō Sedechias the kinge of Iuda sent vnto Babilon to Nabuchodonosor: y^e kinge of Babilon: these were y^e wordes of Jeremias lettre: Thus hath y^e LORDE of hoostes y^e God of Israel spoke, vnto all the prisoners, y^e were led fro Ierusalem vnto Babilon: Buylde you houses to dwell therein: plante you gardes, y^e

Iere. 35. a

The prophet Jeremmy.

The xxix. Chap.

Gen. d. 1. ye maye enioye the frutes thereof: take you
9. a wyues, to beare you sonnes and daughters:
pronyde wyues for youre sonnes, & husbon-
des for youre daughters: that they maye get
sonnes & daughters, and that ye maye multi-
plic there. Laboure not to be fewe, but seke
after peace & prosperite of the cite, where in
ye be prisoners, & praye vnto God for it. For
in the peace there of, shal yo^r peace be.

Baru. 1. c
1. Tim. 2. a

For thus saith the LORDE of hostes the
God of Israel: Let not those prophetes and
soythsaiers y^e be amonge you, disceau^e you:
Iere. 23. c 27. b
Iere. 14. c & beleue not youre owne dreames. For why,
they preach you lies in my name, & I haue
not sent them, saith the LORDE. But thus
saith the LORDE: When ye haue fulfilled
1. Pa. 36. d
Iere. 25. b
1. Eld. 1. a lxx yeares at Babilon, I wil bringe you ho-
me, and of myne owne goodnes I will carie
you hither agayne vnto this place. For I
knowe, what I haue denyed for you, saith
the LORDE. My thoughtes are to geue you
peace, & not trouble (which I geue you all re-
die) & that ye might haue hope agayne. Ye
shall crie vnto me, ye shal go & call vpon me,
I shall heare you. Ye shall seke me, & fynde
me: yee, yf so be that ye seke me with youre
whole herte, I will be founde of you (saith
the LORDE) and will delyuer you out of pre-
son, & gather you together agayne out of all
places, where in I haue scatred you, saith
the LORDE: and wil bringe you agayne to
the same place, from whence I caused you
be caried awaye captiue.

But where as ye saye, that God hath ray-
sed you vp prophetes at Babilon: Thus
hath the LORDE spoken (concernynge the
kinge that sitteth in the stole of Dauid, and
all y^e people that dwell in this cite, youre bre-
thien that are not gone with you into cap-
tiuite.) Thus (I saye) speaketh the LORDE
of hostes: Beholde, I wil sende a swerde,
honger & pestilence vpon them, & wil make
them like vnto mynely syges, that maye not be
eate for bytternes. And I wil persecute them
with the swerde, with hunger & death.

I will delyuer them vp to be vexed of all
kingdomes, to be cursed, abhorred, laughed
to scoone, & put to confucion of all the peo-
ple, amonge whom I haue scatred them: &
that because they haue not bene obedient vn-
to my commaundementes, (saith the LOR-
DE) which I sent vnto them by my seruau-
tes the prophetes. I stode vpearly, and sent
vnto them, but they wolde not heare, saith
the LORDE. Heare therfore the worde of the
LORDE, all ye prisoners, whom I sent from
Jerusalem vnto Babilon: Thus hath the LOR-

4. Reg.
24. d

Iere. 24. b

Iere. 25. a
44. a

DE of hostes the God of Israel spoken, of
Achab y^e sonne of Colaias, & of Sedechias
the sonne of Maasia, which prophecie lies
vnto you in my name: Beholde, I wil dely-
uer them in to the honde of Nabuchodonosor
the kinge of Babilon, that he maye slaye
them before youre eyes. And all y^e prisoners
of Iudathat are in Babilon, shal take vpon
them this terme of cursinge, and saye: Now
God do vnto the, as he dyd vnto Sedechias
& Achab, whom the kinge of Babilon rosted
in the fyre, because they synned shamefully
in Israel.

For they haue not onely defiled their negh-
bours wyues, but also preached lyenge wor-
des in my name, which I haue not commaun-
ded them. This I testifie, & assure, saith the
LORDE. But as for Semeia the Nehelami-
te, thou shalt speake vnto him: Thus saith
the LORDE of hostes the God of Israel:
Because thou hast sealed lettres vnder thy
name, vnto all the people that is at Jerusa-
lem, & to Sophonias the sonne of Maasia
the prest, yee and sent them to all the prestes:
where in thou wyrtest thus vnto him: The
LORDE hath ordened the to be prest in stea-
de of Joiada the prest, that thou shuldest be
the chiefe in the house of the LORDE aboue all
prophetes, & preachers, & that thou mightest
put them in prison, or in y^e stockes. How hap-
peneth it then, that thou hast not reprimed
Jeremy of Anathot, which neuer leaueth of
his prophecieng. And beside all this, he
hath sent vs worde vnto Babilon, and tol-
de vs planely, that oure captiuite shal lon-
ge endure: that we shulde luyde vs houses
to dwell therein, & to plante vs gardens, that
we might enioye the frutes therof. Which
lettre Sophonias the prest dyd rede, and let
Jeremy the prophet heare it.

4. Re. 11. a
2. Par. 23. a

Then came the worde of the LORDE vn-
to Jeremy, sayenge: Sende worde to all them
that be in captiuite, on this maner: Thus
hath the LORDE spoken concernynge Se-
meia y^e Nehelamite: Because that Semeia
hath prophecied vnto you without my com-
myssion, & brought you in to a false hope, ther-
fore thus the LORDE doth certifie you: Be-
holde, I wil vyset Semeia the Nehelamite,
& his sede: so that none of his shal rmayne
amonge this people, & none of them shal se
the good, y^e I will do for this people, saith
the LORDE. For he hath preached falsely of
the LORDE.

Iere. 28. c

The XXX. Capter.

These are the wordes, that the LORDE
shewed vnto Jeremy, sayenge: Thus

The prophet Jeremy.

Iere. 35. a saith the LORDE God of Israel: Wryte vp diligently all the wordes, that I haue spoken vnto the, in a booke. For lo, the tyme commeth (saith the LORDE) that I will bringe agayne the prisoners of my people of Israel and Juda, saith the LORDE: For I will restore them vnto the londe, that I gaue to their fathers, and they shall haue it in possession.

Iere. 49. d Agayne, these wordes spaketh the LORDE, cōcernynge Israel and Juda: Thus saith the LORDE: We heare a terrible crie, feare and disquietnesse. For what els doth this signifie, that I se? Namely, that all stronge men smyte, euery man his honde vpon his loynes, as a woman in the payne of hir trauaile. Who euer sawe a man trauaile with childe? Enquere therafter, & se. See all their faces are maruelous pale.

B Alas for this daye, which is so drie & full, that none maye beliened vnto it: and alas for the tyme of Jacobs trouble, from the which he shall yet be deliuered. For in that daye, saith the LORDE, I will take his yock from of thy neck, & breake thy bondes. They shall nomore serue straunge goddes vnder him, but they shall do seruyce vnto God the ir LORDE, and to Dauid their kinge, whom I will rayse vp vnto them. And as for the, o my seruauent Jacob, feare not (saith the LORDE) and be not afraied, o Israel. For lo, I will helpe the also from farre, & thy seide from the londe of their captiuyte.

Eze. 34. d
Iere. 45. e

Amos. 9. b

And Jacob shall turne agayne, he shall be in rest, and haue a prosperous life, and no man shall make him afraied. For I am with the, to helpe the, saith the LORDE. And though I shall destroye all the people, among whom I haue scatred the, yet will I not destroye the, but correcte the, and that with discrecion. For I knowe, that thou art in no wise without faute. Therfore thus saith the LORDE: I am sorry for thy hurte and woundes. There is no man to medle with thy cause, or to bynde vp thy woundes: there maye no man helpe the.

Iere. 10. d
Exo. 34. a
Nahū. 1. a

C All thy louers haue forgotten the, and care nothinge for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy mysdedes, for thy synnes haue had the ouer hande. Why makest thou mone for thy harme? In my self haue pite of thy sorowe, but for the multitude of thy mysdedes and synnes, I haue donethis vnto the.

Iere. 2. a
20. d

And therfore all they that deuoure the, shall be deuoured, and all thine enemies shall

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be led in to captiuyte. All they that make the waist, shall be waisted themselves: and all those that robbe the, will I make also to be robbed. For I will geue the thy health agayne, and make thy woundes whole, saith the LORDE: because they renyled the, as one cast awaye vnd despised, o Sion.

For thus saith the LORDE: Beholde, I will set vp Jacobs tentes agayne, and defende his dwellinge place. The cite shall be buylde in hir olde estate, and the houses shall haue their right foundation. And out of them shall go thankesgeuyng, and the voyce of ioye.

Nu. 24. a

I will multiplie them, and they shall not diminish: I shall endue them with honoure, and no man shall subdue them. Their children shall be as a fore tyme, and their congregation shall continue in my sight. And all those that vexeth them, will I viset.

D

A captayne also shall come of them, and a prynce shall sprynge out from the myddest of them: him will I challenge to myself, and he shall come vnto me. For what is he, that geueth ouer his herte, to come vnto me? saith the LORDE. Ye shall be my people also, and I wil be youre God. Beholde, on the other syde shall the wrath of the LORDE breake out as a stormy water, as a mightie whyyle wynde: and shall fall vpon the heades of the vngodly.

mich. 5. a

Ioan. 6. e

Iere. 13. b
24. b. 3. f
Iere. 23. e
25. d

The terrible displeasure of the LORDE shall not leaue of, vntill he haue done, & perfourmed the intent of his herte, which in the latter dayes ye shall vnderstonde. At the same tyme (saith the LORDE) shall I be the God of all the generacions of Israel, & they shall be my people.

Iere. 23. e

The XXXI. Chapter.

D Thus saith the LORDE: The people of Israel which escaped in y wildernes from the swearde, founde grace to come in to their rest. Euen so shall the LORDE now also appeare vnto me from farre, and saye: I loue the with an euerlastinge loue, therfore do I sprede my mercy before the. I will repayre the agayne (o thou daughter of Israel) that thou mayest be fast and sure. Thou shalt take thy tabrettes agayne, & go forth with them, that ledest the daunce.

Nu. 14. e

Eze. 16. b

Thou shalt plante vynes agayne vpon y hilles of Samaria, and the grape gatherers shall plante, and synge.

And when it is tyme, the watchmen vpon the mount of Ephraim shall crie: Arise, let vs go vp vnto Sion to ouer LORDE God,

Esa. 2. a

Ggg

The prophet Jeremy.

for thus saith the LORD: Reioyce with gladnes because of Jacob, crie vnto the heade of the Gentiles: speake out, synge, and saye: The LORD shall deliuer his people, the remnaunt of Israel, make them whole

B Beholde, I will bringe them agayne from out of the north lode, and gather them from the endes of the worlde, with the blynde and lame that are amonge them, with the women that be greate with childe, and soch as be also deliuered: and the company of them that come agayne, shal be greate.

They departed from hence in heuynes, but with ioye will I bringe them hither agayne. I will lede them by the ryuers of water in a straight waye, where they shall not stromble: For I will be Israels father, and Ephraim shalbe my firstborne.

Heare the worde of the LORD (o ye Gentiles) preach in the Iles, that lie farre of, and saye: he that hath scatted Israel, shall gather him together agayne, and shall kepe him as a shepherde doth his flocke. For the LORD shall redeme Jacob, and ryd him from the honde of the violent. And they shal come, & reioyce vpon the hill of Sion, & shall haue plenteousnes of goodes, which the LORD shall geue them: Namely, wheate, wyne, oyle, yonge shepe and calues. And their conscience shalbe as a well watered garden, for they shall nomore behongrie.

C Then shal the mayde reioyce in the daunce, yee both yonge and olde felkes. For I will turne their sorow in to gladnesse, and will comforte them, and make them ioyfull, euen from their hertes. I will poure plenteousnes vpon the hertes of the prestes, and my people shalbe satisfied with good thinges, saith the LORD.

Thus saith the LORD: The voyce of heuynes, wepyng and lamentacion came vp in to heauen: euen of Rachel mournynge for hir children, and wolde not be comforted, because they were awaye.

But now saith the LORD: leaue of from wepyng and crienge, withholdethyne eyes from teares, for thy laboure shalbe rewarded, saith the LORD. And they shall come agayne out of the londe of their enemies: Yee euenthy posterite shall haue consolacion in this (saith the LORD) that thy children shall come agayne in to their owne londe.

Moreover I herde Ephraim, (that was led awaye captyue) complayne on this manner: O LORD, thou hast correcte me, and thy chastenynge haue I receaued, as an vn-

The xxxi. Chap.

tamed calfe. Conuertethou me, and I shalbe conuerted, for thou art my LORD God. Yee as soone as thou turnest me, I shall reforme my self: and when I vnderstonde, I shall synce vpon my thee. For verely I haue comitted shamefull thinges: O let my youth beare this reproche and confucion.

Vpon this complaynte, I thought thus by myself: is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all myrth and pastyme? For sence the tyme that I first comoned with him, I haue him euer in remembraunce: therfore my very herte dryneth me vnto him: gladly and louyn gly will I haue mercy vpon him, saith the LORD. Get the watchmen, prouyde teachers for the: set thine herte vpon the right waie, that thou shuldest walke, and turne agayne: (o thou doughter of Israel,) turne agayne to these cities of thyne. How longe wilt thou go astraye, o thou shrieking doughter? For the LORD will worke a new thyng vpon earth: A woman shall compasse a man.

For thus saith the LORD of hostes the God of Israel: It will cometherto, that when I haue brought Iuda out of captivitye, these wordes shalbe herde in y^e londe and in his cities: The LORD, which is the sayre bydegreme of rightnousnesse, make the frutefull, o thou holy hill: And there shall dwell Iuda and all hir cities, the shepherdes and husbondmen: For I shall fede the hongrie soule, and refresh all faynte hertes. When I herde this, I came agayne to my self, and mused, like as I had bene waked out of a swete slepe.

Beholde (saith the LORD) the dayes come, that I will sowe the house of Israel and the house of Iuda, with men and with cattell. Yee it shall cometherto, that like as I haue gone aboute in tymes past to rote them out, to scatre them, to breake them downe, to destroye them and chaste them: Euen so will I also go diligently aboute, to buylde them vp agayne, and to plante them, saith the LORD.

Then shall it no more be sayde: y^e fathers haue eaten a sower grape, and the childrens teth are set on edge: for every one shal dye for his owne mysdede, so that who so eateth a sower grape, his teth shalbe set on edge.

Beholde, the dayes come (saith the LORD) y^e I will make a new couenaunt with y^e house of Israel & with y^e house of Iuda: not a fter the couenaunt that I made with their fathers, when I toke them by the honde, &

zach. 1. a
Tren. 3. c

D
Gen. 49. d

Esa. 61. a

Matt. 9. a
11. c

W

Deu. 28. g
zach. 8. c
Iere. 31. c

Eze. 18. 7

Heb. 8. 11

The prophet Jeremy.

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S led them out of the londe of Egip̄te: which couenaunt they brake, wherfore I punyshed them sore, saith the LORDE: But this shal be the couenaunt that I will make with the house of Israel after those dayes, saith the LORDE: I will plante my lawe in the inward partes of them, and write it in their hertes, and wilber their God, and they shalbe my people.

Hebre. 10. d
Esa. 51. b
Ierc. 34. b
ro. d

And from thence forth shall no man teach his neighbour or his brother, and saye: knowe the LORDE: But they shall all knowe me, from the lowest vnto the hiest, saith the LORDE. For I will forgue their mysdedes, and wil neuer remembre their synnes eny more. Thus saith the LORDE which gaue the sonneto be a light for the daye, and the Moone and starres to shyne in the night: which moueth the see, so that the floudes thereof ware scarce: his name is the LORDE of hostes. Like as this ordinaunce shal neuer be taken out of my sight, saith the LORDE: So shal the sede of Israel neuer ceasse, but all waye be a people before me.

Gene. 1. b

Moreover, thus saith the LORDE like as the heaven aboue can not be measured, and as the foundations of the earth beneth maye not be sought out: So will I also not cast out the whole sede of Israel, for that they haue commytted, saith the LORDE. Beholde, the daies come saith the LORDE, y the cite of y LORDE shalbe enlarged from the towre of Hananeel, vnto y gate of the corner wall. From thence shal the right measure be taken before her vnto the hill toppe of Gareb, and shal come aboute Gaatha, and the whole valley of the deed carcases, and of the ashes, & all Seremoth, vnto the broke of Cedion: and from thence vnto the corner of the hoisgate towarde y east, where as the Sanctuary of the LORDE also shal be set. And when it is now buylded, & set vp of this fashion it shall neuer be broken, ner cast downe eny more.

Ro. 11. a

2 Efd. 3. a
zach. 14. b

Ierc. 19. b

The XXXII. Chapter.

A these wordes spake the LORDE vnto Jeremy, in the tenth yeare of Sedechias kinge of Iuda, which was y xviij yeare of Nabuchodonosor, what tyme as the kinge of Babilons hooste layed sege vnto Jerusalem. But Jeremy the prophet laye bounde in y courte of the prison, which was in the kinge of Iudaes house: where Sedechias the kinge of Iuda caused him to be layed, because he had prophecied of this manner: Thus saith the LORDE: Beholde, I

Ierc. 31. c

will deliuer this cite in to the hondes of the kinge of Babilon, which shal take it. As for Sedechias the kinge of Iuda, he shal not be able to escape the Caldees, but surely he shall come in to the hondes of the kinge of Babilon: which shall speake with him mouth to mouth, and one of them shall loke another in the face. And Sedechias shalbe caried vnto Babilon, and there shall he be, vntill the tyme that I vyset him, saith the LORDE. But yf thou takest in hode to fight agaynst the Caldees, thou shalt not prospere.

Ierc. 34. a
37. a. 38. a
39. a

And Jeremy sayde: Thus hath the LORDE spoken vnto me: Beholde, Hananeel the sonne of Sellum thine Vncles sonne shall come vnto the, and requyre the to redeme y londe, that lieth in Anathot vnto thy self: for by reason of kynred it is thy parte to redeme it, and to bye it out.

B

Leui. 25. d
Nu. 37. a
36. a
Ruth. 4. a

And so Hananeel myne Vncles sonne came to me in the courte of the prison, (acordinge to the worde of the LORDE,) and sayde vnto me: Bye my londe (I praye the) that lieth in Anathot in the countre of Ben Jamin: for by heretage thou hast right to lowse it out for thy self, therfore redeme it. Then I preceaued, that this was the commaundement of the LORDE, and so I lowsed the londe from Hananeel of Anathot, myne Vncles sonne, and weyed him there the money: euen seuen sycles, and ten syluer pens.

I caused him also to make me a writtinge, and to seale it, and called recorde thereby, and weyed him there the money vpon the waighes. So I toke the euydence with the copie (when it was orderly sealed and red ouer) and I gaue the euydence vnto Baruch the sonne of Nerias the sonne of Maasia in the sight of Hananeel my cosen, and in the presence of the witnesses, that be named in the euydence, and before all the Jewes that were therby in the courte of the prison.

I charged Baruch also before them, sayinge: The LORDE of hostes the God of Israel commaundeth the, to take this sealed euydence with the copie, and to laye it in an erthen vessell, that it maye longe continue.

For the LORDE of hostes the God of Israel hath determed, that houses, feldes and vynyards shalbe possessed agayne in this londe.

Now when I had deliuered the euydence vnto Baruch y sonne of Nerias, I besought the LORDE, sayinge: O LORDE God, It is thou that hast made heauen and earth

C

Gene. 1. a
Ierc. 10. b

Ggg ij

The prophet Jeremy.

with thy greate power and hie arme, and there is nothinge to harde for y. Thou shewest mercy vpon thousandes, thou recompencest the wickednes of the fathers, in to the besomme of the children that come after them.

Exo. 34. a

Thou art the greate and mightie God, whose name is the LORDE of hoostes: greete in counsell, and infinite in thought: Thine eyes loke vpon all the wayes of mens children, to rewarde euery one after his waye, and accordinge to the frutes of his inuencions: Thou hast done greate tokens and wonders in the londe of Egypte (as we se this daye) vpon the people of Israel and vpon those men: to make thy name greate, as it is come to passe this daye: Thou hast brought thy people of Israel out of the londe of Egypte, with tokens, with wonders, with a mightie honde, with a stretched out arme and with greate terribleness: and hast geuen them this londe, like as thou haddest promised vnto their fathers: Namely, that thou woldest geue them a lode, that flowereth with mylke and honye.

Ro. 1. a

Exo. 7. vn
to the 15.
chapter.

Iudi. 1. 3.
4. 6. 8

Now when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy lawe: but all that thou commaundedest them to do, that haue they not done, and therefore come all these plagues vpon them.

Beholde, there are bulwarkes made now agaynst the cite, to take it: and it shalbe wonne of the Caldees that besege it, with swearde, with hunger and death, and loke what thou hast spoken, that same shal come vpon them.

For lo, all thinges are present vnto thee: Yet sayest thou vnto me (O LORDE God) and commaundest me, that I shall loose a pece of londe vnto my self, and take witnessetherto: and yet in the meane season the cite is deliuered in to the power of the Caldees.

D Then came the worde of the LORDE vnto me, sayenge: Beholde, I am the LORDE God of all flesh, Is there eny thinge then to harde for me? Therefore thus sayde the LORDE: beholde, I shal deliuer this cite in to the power of the Caldees, and in to the power of Nabuchodonosor the kinge of Babilon, they shall take it in: For the Caldees shall come, and wyne this cite, and set fyre vpon it, and burne it: with the gorgeous houses, in whose parlors they haue made sacrifice vnto Baal, and poured drynke offerings vnto straunge goddes, to prouoke me vnto wrath.

Iere. 35. b
39. b

The xxxij. Chap.

For seinge the children of Israel and the children of Iuda haue wrought wickednes before me euer from their youth vp, what haue they els done, but prouoked me with the workes of their owne bondes: saith the LORDE.

O, what hath this cite bene els, but a prouokinge of my wrath, euer since the daye that I buylded it, vnto this houre: Wherein I cast it out of my sight, be cause of the greate blasphemies of the childre of Israel and Iuda, which they haue done to prouoke me: yee they, their kinges, their prynces, their prestes, their prophetes, whole Iuda, and all the citesyns of Ierusalem.

When I stode vp early, and taught them and instructe them, they turned their backs to me, and not their faces. They wolde net heare, to be reformed and correcte. They haue set their goddes in y house, that is halored vnto my name, to defyle it. They haue buylded hie places for Baal in the valley of the children of Ennon, to vowe their sonnes and daughters vnto Moloch: which I neuer commaunded them, nether came it euer in my thought, to make Iuda synne with such abhemination.

Iere. 2. d

Iere. 7. a. d

Moreover thus hath the LORDE God of Israel spoken, concerninge this cite, which (as ye youre selues confesse) shalbe deliuered in to the honde of the kinge of Babilon, when it is wonne with the swerde, with hunger and with pestilence. Beholde, I will gather them together from all londes, wherin I haue scatred them in my wrath, in my searfull and greate displeasure: and will bringe them agayne vnto this place, where they shal dwell safely. And they shalbe my people, and I wilbe their God.

Deu. 30. a

And I will geue them one herte and one waye, that they maye feare me all the daies of their life, that they and their children after them maye prospere. And I will set vp an euerlastinge couenaunt with them, Namely: that I will neuer cease to do them good, and that I will put my feare in their hertes, so that they shall not runne awaye frome.

Psal. 110. c

Eze. 36. c

Yee I will haue a lust and pleasure to do them good, and faithfully to plante them in this londe, with my whole herte, and with all my soule.

Deu. 30. b
Iere. 31. c

For thus saith the LORDE: like as I haue brought all this greate plage vpon this people: so will I also bringe vpon them all the good, that I haue promysed them And men shall haue their possessions in this

The prophet Jeremy.

londe, wherof yefaye now, that it shal ne-
ther be inhabited of people ner of catell, but
be deliuered in to the hōdes of the Caldees:
Yee londe shalbe bought for money, & euē
ces made ther vpon & sealed before witnesses
in the countre of Ben Jamin, & rōunde abou
te Jerusalem: in the cities of Juda, in the ci-
ties that are vpo the mountaynes, & in them
that lie beneth, yee & in the cities that are in
the deserte. For I wil bringe their presoners
hither agayne, saith the LORDE.

The XXXIII. Chapter.

A Ierc. 20. a
22. a **C**ome vnto Jeremy on this maner,
whē he was yet bounde in the cour
te of the prison: Thus saith the LORDE,
which fulfilleth the thinge that he speaketh
the LORDE which perfourmeth the thinge
that he taketh in honde: euen he, whose na-
me is the LORDE: Thou hast cried vnto me,
and I haue herder the: I haue shewed grea-
te and hiethinges, which were vntowme vnto
you.

Thus (I saye) spake the LORDE God of
Israel, concernyng the houses of this cite,
and the houses of the kinges of Juda: that
they shalbe broken thorow the ordinaunce
and weapens, when the Caldees come to be
sege them: and they shalbe fylled with the
deed carcases of men, whom I will slaye in
my wiath and displeasure: whē I turne my
face from this cite, because of all hir wicked-
nes. Beholde, (saith the LORDE) I will
heale their woundes, and make them whole:
I will open them the treasure of peace
and treuth.

B Isa. 43. d And I will returne the captiuyte of Ju-
da and Israel: and will set them vp agayne,
as they were afore. From all mysdedes (whe
rin they haue offended agaynst me) I will
clese them: And all their blasphemies which
they haue done agaynst me, when they regar-
ded me not, I will forgue them.

And this shal get me a name, a prayse and
honoure, amonge all people of the earth,
which shal heare all the good, that I will
shewe vnto them: Yee they shal be afrayed
and astonnied at all the good dedes and be-
nefites, that I will do for them. Morouer,
Ierc. 7. d thus saith the LORDE: In this place, whe-
rof ye saye that it shalbe a wilcernesse, whe-
rin nether people ner catell shal dwell: In li-
ke maner in the cities of Juda and without
Jerusalem (which also shalbe so voyde, that
nether people ner catell shal dwell there)
Shal the voyce of gladnesse be herde agay-

The xxxiiij. Chap. Ho. xxxix.

ne, the voyce of the brydegrome and of the
bryde, the voyce of them that shal syng:
(Prayse the LORDE of hoostes, for he is lo-
uynge, and his mercy endureth for euer) and
the voyce of them that shal offre vp giftes
in the house of the LORDE. For I will resto-
re the captiuyte of this londe, as it was afore,
saith the LORDE. Thus saith the LOR-
DE of hoostes. It shall come yet therto, that
in this londe, which is voyde from men and
catell, and in all the cities of the londe, there
shal be set vp shepherdes corages: in the ci-
ties vpon the mountaynes, and in the citi-
es that lie vpon the playne, and in the de-
serte.

1. Ma. 4. c
Psal. 117. a

In the londe of Ben Jamin, in the feldes
of Jerusalem, and in the cities of Juda shal
the shepe be nombred agayne, vnder the
honde of him, that telleth them, saith the
LORDE. Beholde, the tyme commeth (sa-
ith the LORDE) that I wil perfourme that
good thinge, which I haue promised vnto
the house of Israel and to the house of Ju-
da. In those daies and at the same tyme, I
will bringe forth vnto Dauid, the braunch
of rightuousnes, and he shall do equite and
rightuousnesse in the londe. In those daies
shal Juda be helped, and Jerusalem shal
dwell safe, and he that shall call her is euen
God oure rightuous maker. For thus the
LORDE promyseth: Dauid shal neuer want
one, to sit vpon the stole of the house of Is-
rael: nether shall the prestes and Levites
want one to offre all waye before me, burnt
offerings, to kyndle the meat offerings, &
to prepare the sacrifices.

Ierc. 23. a

Isa. 52. a

2. Re. 7. a

1. Re. 2. g

And the worde of the LORDE came vnto
Jeremy after this maner: Thus saith
the LORDE: Maye the couenaunt which I
haue made with daye and night, be broken,
that there shulde not be daye and night in
due season: Then maye my couenaunt also
be broken, which I made with Dauid my
seruaunt, and so he not to haue a sonne to
reigne in his Trone. So shall also the pre-
stes and Levites neuer fayle, but serue me.
For like as the starres of heauen maye not
be nombred, nether the sonde of the see mea-
sured: so will I multiplie the sede of Da-
uid my seruaunt, and of the Levites my mi-
nisters.

Gen. 9. d

1. Pet. 3. a

Gen. 15. a
22. c

Morouer, the worde of the LORDE came
to Jeremy, saienge: Considrest thou not what
this people speaketh: Two kynneddes (saye
they) had the LORDE chosen, & those same
two hath he cast awaye. For so farre is my
people come, y they haue no hope to come to

The prophet Jeremy.

gether any more, and to be one people agayne. Therefore thus saith the LORD: If I haue made no conuenaunt with daye & night, and geue no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruauunt: so that I wil take no pryncce out of his sede, to rule the posterite of Abraham, Isaac and Jacob. But yet I will turne agayne their captiuitie, and be mercifull vnto them.

The XXXIII. Chapter.

Iere 39. a These are the wordes which the LORD spake vnto Jeremy, what tyme as Nabuchodonosor the kinge of Babilon, & all his hoostes (out of all the kingdomes yf were vnder his power) and all his people, fought agaynst Jerusalem and all the cities therof. Thus saith the LORD God of Israel: Go, & speake to Sedechias the kinge of Iuda, & tell him: The LORD sendeth this worde: Beholde, I will deliuer this cite in to the hōde of the kinge of Babilon, he shal burne it, and thou shalt not escape his bondes, but shalt be led awaye prisoner, and deliuered into his power. Thou shalt loke the kinge of Babilon in the face, and he shal speake with the mouth to mouth, and then shalt thou go to Babilon. Yet heare the worde of the LORD, o Sedechias thou kinge of Iuda: Thus saith the LORD vnto the: Thou shalt not be slayne with the swerde, but shalt die in peace. Like as yf fore fathers, the kinges, thy progenitours were brent: so shalt thou be brent also, & in the meynynge they shal saye: oh lord. For thus haue I determed, saith the LORD.

B Then spake Jeremy the prophet all these wordes vnto Sedechias kinge of Iuda in Jerusalem: what tyme as the kinge of Babilons hoostie beseged Jerusalem, and the remnant of the cities: Namely, Lachis & Azekah, which yet remayned of the stronge defended cities of Iuda.

Exo. 21. 2
Leuit. 25. f
Deut. 15. b These are the wordes that the LORD spake vnto Jeremy the prophet, when Sedechias was agreed with all the people at Jerusalem, that there shulde be proclaimed a libertie: so that every man shulde let fre go his seruauunt and hand mayde, & ebieue & ebieuesse, & no Iewe to hoide his brother as a bondeman. Now as they had consented, euen so they were obedient, & let them go fre. But afterwarde they repented, & toke agayne the seruauunts and hand maydens, whom they had letten go fre, and so made them bonde agayne.

C For the which cause the worde of the LORD

The xxxv. Chap.

DE came vnto Jeremy from the LORD himself, sayenge: Thus saith the LORD God of Israel: I made a conuenaunt with youre fathers, when I brought them out of Egypte, (that they shulde no more be bondmen,) sayenge: When seven yeares are out, every man shal let go fre his bought seruauunt an Hebrewe, yf he haue serued him sixe yeares. But yo^r fathers obeyed me not & herkened not vnto me. As for you, ye were now turned, & dyd right before me, in yf ye proclaimed, every mā to let his neghbour go fre, & in yf ye made a conuenaunt before me, in the temple that beareth my name: But yet ye haue turned youre selues agayne, and blasphemed my name: In this, yf every man hath requyred his seruauunt and hand mayden agayne, whom ye had letten go quyte and fre, and compelled them to serue you agayne, and to be youre bondmen. And therefore thus saith the LORD: Ye haue not obeyed me, every man to proclame freedome vnto his brother and neghbor: wherefore, I will call you vnto a freedome, saith the LORD: euen vnto the swerde, to the pestilence, and to hunger, and will make you to be plagued in all the kyngdomes of the earth. Meet those men that haue broke my conuenaunt, and not kept the wordes of the apoyntmēt, which they made before me: when they herxed the calfe in two, & when there wente thorow the two halfe thereof: The prynces of Iuda, the prynces of Jerusalem, the gelded men, the prestes and all the people of the lorde (which were thorow the two sydes of the calfe.) Those men wil I geue in to the power of their enemies, and in to the bondes of them that sole me vpon the ir lyues.

And their deed bodies shal be meate for the foules of the ayre, and bestes of the feld. As for Sedechias the kinge of Iuda & his prynces, I will deliuer them in to the power of their enemies, and of them that desyre to slaye them, and in to the honde of the kyng of Babilons hoostie, which now is departed from you: But thorow my commaundement (saith the LORD) they shal come agayne before this cite, they shal fight agaynst it, wyne it, and burne it. Moreover I will laye the cities of Iuda so waist, that no man shall dwell therein.

The XXXV. Chapter.

Iere 37. a These wordes which the LORD spake vnto Jeremy, (in the reigne of Ioaquin the sonne of Josias kinge of Iuda) are these: Go vnto yf house of the Rechabites, & call them out, & bunge the to yf house of the

Deut. 15. b
Exo. 21. a

Gene. 15. b

Pal. 70. a
Iere. 7. d

Iere. 37. a

4 Re. 10. c

The prophet Jeremij.

LORDE in to some commodious place, and geue them wyne to drynke. Then toke I Jasania the sonne of Jeremij, the sonne of Sabazania, and his brethren and all his sonnes, and the whole housholde off the Rechabites: and brought them to the house off the LORDE, in to the closet of the children off Hanan the sonne off Igdaia the man off God: which was by the closet off the princes, that is aboue the closet of Maasia the sonne of Sellum, which is the chefe off the treasury. And before the sonnes of the kynned off the Rechabites, I set portes full of wyne, and cuppes, and sayde vnto them: drynke wyne. But they sayde: we drynke no wyne, for Jonadab the sonne of Rechab oure father commaunded vs, sayenge: Ye and youre sonnes shall neuer drynke wyne, buylde no houses, so we no seide, plante no vynes, yee ye shall haue no vynyardes: but for all youre tyme ye shall dwell in tentes, yf ye maye lyue longe in the lode, wherein ye be straungers.

Jer. 29. b

B Thus haue we obeyed the commaundment of Jonadab yf sonne of Rechab oure father, in all yf he hath charged vs, and so we drynke no wyne all oure lyue longe: we, oure wyues, o' sonnes z oure daughters. Nether buylde we eny house to dwell therein, we haue also amonge vs nether vynyardes, ner come lode to sowe: but we dwell in tentes, we oteye, z do acordinge vnto all, that Jonadab oure father commaunded vs.

But now yf Nabuchodonosor the kinge of Babilon came vp in to the lode, we sayde: come, let vs go to Ierusalem, yf we maye escape the hooste of the Caldees ad the Assirias: z so we dwell now at Ierusalem. Then came yf worde of the LORDE vnto Jeremij, sayenge: Thus saith the LORDE of hostes the God of Israel: Go z tell whole Juda z all the inhabitours of Ierusalem: Wyll ye not be resourmed, to obeye my wordes: saith the LORDE. The wordes which Jonadab the sonne off Rechab commaunded his sonnes, yf they shulde drynke no wyne, are fast z surely keppe: for vnto this daye they drynke no wyne: but obeye their fathers commaundement.

C But as for me, I haue stode vp early, I haue spokē vnto you, z geuen you earnest warnyng: z yet haue ye not bene obediēt vnto me. Nee I haue sent my seruantes, all the prophetes vnto you, I rose vp early, z sent you worde, sayenge: O turne you, every man from his wicked waye: amēde yo' lyues, z go not after straunge goddes, to woishippe the: yf ye maye continue in the lode, which I haue geuen vnto you and youre fathers, but ye wolde nether

Jer. 18. a
25. a

The xxxvi. Chap. Ho. xl.

heare me, ner folowe me.

The childre of Jonadab Rachabs sonne haue stedfastly keppe their fathers commaundement, yf he gaue them, but this people is not obedient vnto me. And therefore thus saith the LORDE of hostes yf God of Israel: Beholde, I wil bunge vpo' Juda z vpo' euery one yf dwelleth in Ierusalem, all the trouble yf I haue deuysed agaynst the. For I haue spokē vnto the, but they wolde not folowe: I haue called vnto them, neuertheles they wolde geue me no answer. Jeremij also spake vnto the housholde off the Rechabites: Thus saith the LORDE of hostes the God of Israel: For so moch as ye haue obeyed yf commaundment of Jonadab yo' father, z keppe all his preceptes, z done acordinge vnto all yf he hath bydden you: Therfore thus saith the LORDE of hostes the God of Israel: Jonadab the sonne of Rechab shal not fayle, but haue one out of his stocke, to stode allwaye before me.

Pro. 1. c
Esa. 65. b
Jer. 7. b

Jer. 33. a

The XXXVI. Chap.

In the fourth yere of Joachim the sonne of Josias kynge of Juda, came yf worde of the LORDE vnto Jeremij, sayenge: Take a boke, z write therein all yf wordes, yf I haue spokē to the, to Israel, to Juda z to all the people, fro the tyme yf I begane for to speake vnto the (in yf reigne of Josias) vnto this daye. That when the house of Juda heareth of the plage, which I haue deuysed for the, they maye peradventure turne, euey man fro his wicked waye, that I maye for geue their offences and synnes.

Jer. 30. a

Jer. 18. a

Then dyd Jeremij call Baruch the sonne of Nerias, z Baruch wrote in the boke at yf mouth of Jeremij, all the wordes of the LORDE, which he had spoken vnto him. And Jeremij commaunded Baruch sayenge: I am in prison, so that I maye not come in to the house of yf LORDE: therefore go thou thither, z rede the boke, that thou hast writte at my mouth: Namely, the wordes off the LORDE, z rede the in the LORDES house vpon the fasting daye: that the people, whole Juda, z all they that come out of the cities, maye heare. Peradventure they will praye mekely before the face of the LORDE, and turne, euery one from his wicked waye. For greate is the wraith and displeasure, that the LORDE hath taken agaynst this peple.

Jer. 45. a

B

So Baruch the sonne of Nerias dyd, acordinge vnto all that Jeremij the prophet commaunded him, readinge the wordes off the LORDE out off the boke in the LORDES house. And this was done in the fift yere off Joachim yf sonne of Josias kinge of Juda, in

Isa. 2. a

Egg iij

The prophet Jeremy.

The xxxvij. Chap.

ione. 3. a the ix. moneth when it was commanded, that all the people of Jerusalem shulde fast before the LORDE, and they also that were come from the cities of Juda vnto Jerusalem.

iere. 26. d Then red Baruch the wordes of Jeremy out of the boke within the house of the LORDE, out of y^e treasury of Gamarias the sonne off Saphan the scribe, which is besyde the hyer losse off the new doire of the LORDES house: that all y^e people might heare. Now when Nicheas the sonne off Gamarias the sonne of Saphan had herde all the wordes of the LORDE out of y^e boke, he wote downe to the kynges palace in to y^e scribes chabrie for there all y^e prynces were set: Elisama the scribe, Dalias the sonne of Semei, Elnathan the sonne off Achbor, Gamaria the sonne of Saphan, Sedechias the sonne of Hananias, with all the princes. And Nicheas tolde them all the wordes, y^e he herde Baruch rede out of the boke before the people.

C Then all the prynces sent Jehudi y^e sonne of Nathanias the sonne of Salamia the sonne of Chusi, vnto Baruch, sayenge: Take in thine honde the boke, wherout thou hast red before all the people, and come. So Baruch the sonne of Merias toke y^e boke in his honde, and came vnto them. And they sayde vnto him: Sit downe, and rede the boke, y^e we may heare also. So Baruch red, y^e they might heare. Now when they had herde all the wordes, they were abashed one vpon another, and sayde vnto Baruch: We wil certifie the kyng of all these wordes. And they examined Baruch, sayenge: Tell vs, how didst thou wryte all these wordes out off his mouth? Then Baruch answered them: He spake all these wordes vnto me with his mouth, and I alone was with him, and wrote them in the boke.

Then sayde the prynces vnto Baruch: Go thy waye, and hyde the with Jeremy, so that no man knowe where ye be. And they went in to the kyng to the courte. But they kepte the boke in the chambrie off Elisama the scribe, ad tolde the kyng all the wordes, that he might heare. So the kyng sent Jehudi to fetch him y^e boke, which he brought out of Elisama y^e scribes chambrie. And Jehudi red it, that the kyng and all the prynces, which were aboute him, might heare. Now the kyng sat in the wynter house, for it was in the ix. Moneth, and there was a good fyre before him. And when Jehudi had red thre or foure leaues therof, he cut the boke in peces with a penne knyfe, and cast it in

Acto. 19. b

to the fyre vpon the herth, vntil the boke was all brente in the fyre vpon the herth.

Yet no man was abashed therof, or rente his clothes: nether the kyng himselfe, ner his seruautes, though they herde all these wordes. Neuertheles Elnathan, Dalias ad Gamarias, besoughte the kyng, that he wolde not burne the boke: notwithstandinge y^e kyng wolde not heare them, but commaunded Jeramyhel the sonne off Amalech, Sarias the sonne of Esiel and Selamia y^e sonne of Abdiel, to laye hondes vpon Baruch the scribe, and vpon Jeremy the prophet: but the LORDE kepte them out of sight. After now that the kyng had brente the boke, ad y^e sermons which Baruch wrote at y^e mouth off Jeremy: The worde of the LORDE came vnto Jeremy sayenge: Take another boke, and write in it all the forsayde sermons, that were witten in the first boke, which Joachim the kyng off Juda hath brente.

And tell Joachim the kyng off Juda, Thus saith the LORDE: thou hast brente y^e boke, and thoughtest within thy selff: Why hast thou witten therein, that the kyng off Babilon shal come, & make this lode waiste: so that he shall make both people and catel to be out of it: Therfore thus the LORDE saith, of Joachim the kyng of Juda: The re shal none of his generacion sit vpon the trone of David. His deed curse shalbe cast out, that the heat off the daye, and the frost of the night maye come vpon him: And I will vyset the wickednes of him, of his seide, and of his seruautes. Moreover all the euell that I haue promised the (though they herde me not, will I bringe vpon them, vpon y^e inhabitours of Jerusalem, and vpon all Juda. Then toke Jeremy another boke, and gaue it Baruch the scribe the sonne of Merias, which wrote therein out of the mouth off Jeremy: all the sermons that were in the first boke, which Joachim the kyng off Juda dyd burne. And there were added vnto them many mo sermons, then before.

The XXXVII. Chapter.

Sedechias y^e sonne of Josias (which was made kyngethorow Nabucho donosor kyng of Babilon) reigned in the londe of Juda, in the steade off Jehonias the sonne of Joachim. But nether he, ner his seruautes, ner the people in the lode wolde obeye the wordes of y^e LORDE, which he spake by the prophet Jeremy. Neuertheles Sedechias the kyng sent Juchal the sonne of Selamia and Sophonias the sonne of Naasia the priest to the prophet Jeremy, sa

iere. 21. 2
24. a

4. Re. 14. b

iere. 21. c

4. Re. 14. d

The prophet Jeremy.

Eze. 17. b yenge: O praye thou vnto the LORDE oure God for vs. Now Jeremy walked sie among the people at that tyme, and was not put in prison as yet. Pharaos hooste also was come out of Egypte: which when the Caldees that beseged Jerusalem, perceaued, they departed from thence.

B Then came the worde of the LORDE vnto Jeremy the prophet, sayenge: Thus saith y^e LORDE God of Israel, This answere shal ye geue to the kynge of Iuda, that sent you vnto me for counsell: Beholde, Pharaos hooste which is come forth to helpe you, shall returne to Egypte in to his owne londe: But the Caldees shall come agayne, & fight agaynst this cite, wyne it, and set fyre vpon it.

Iere. 46. a For thus saith the LORDE: Disceane not y^e owne myndes, thinke ynge on this maner: Tush, the Caldees go now their waye from vs: No, they shall not go their waye. For though ye had slayne the whole hooste off the Caldees, that besege you, and euery one of the slayne laye in his tent, yet shulde they stonde vp, and set fyre vpon this cite. Now whē the hooste of the Caldees was brokē vp from Ierusalē for feare of the Egipcians armye, Jeremy went out of Ierusalē toward the lōde of Ben Jamin, to do certayne busynesse there amonge y^e people. And whē he came vnder Ben Jaminys porte, there was a

Iere. 28. a porter called Jerias the sonne of Selamias y^e sōne of Zhananias, which fell vpo him & toke him, sayenge: y^e mynde is to runne to the Caldees. Then sayde Jeremy: It is not so, I go not to the Caldees. Nevertheless Jerias wolde not beleue him, but brought Jeremy bound before the princes. Wherfore the princes were angrie with Jeremy, causinge him to be beaten, & to be layed in prison in the house of Ionathas the scribe. For he was the ruler of the prison, Thus was Jeremy put in to the dongeon & prison, and so laye there a longe tyme. Then Sedechias the kynge sent for him, & called him, & axed him quietly in his owne house, sayenge: thinkest thou this busynes (that now is in honde) cometh of the LORDE? Jeremy answerde: yee y^e it doth: & thou (sayde he) shalt be deliuered in to the kynge of Babilons power.

Iere. 28. 29. **D** Moreover, Jeremy sayde vnto kynge Sedechias: What haue I offended agaynst y^e, agaynst thy seruantes, or agaynst this people, that ye haue caused me be put in prison? Where are youre prophetes, which haue prophesied vnto you and sayde, that y^e kynge of Babilō shulde not come agaynst you & this lōde? And therfore heare now, o my lord the

The xxxviii. Chap. Ho. xli.

kynge: let my prayer be accepte before the, & sende me nomore in to y^e house of Ionathas the scribe, that I dye not there. Then Sedechias the kynge commaunded to put Jeremy in the fore entrie off the prison, and daily to the geuen him a cake of bried, and els no dighte meate, vntill all the bried in the cite was eaten vp. Thus Jeremy remayned in y^e fore entrie off the prison.

The XXXVIII. Chapter.

S Aphasias the sonne off Mathā, Gedolias the sonne of Pashur, Juchal the sonne of Selamias, & Pashur the sonne of Malchias perceaued the wordes, y^e Jeremy had spokē vnto all the people, namely on this maner: Thus saith the LORDE: Who so remayneth in this cite, shall perishe, ether with the swearde, with hunger or with pestilence: But who so falleth vnto the Caldees, shal escape, wynnynge his soule for a pray, & shal lyue. For thus saith the LORDE: This cite (no doute) must be deliuered in to y^e power of the kige of Babilō, & he also shal wyne it. Thē sayde the princes vnto y^e kynge: Sye, we besēch you let this man be put to death, for thus he discourageth the hōdes of the soudyers y^e be in this cite, & the hōdes of all the people, whē he speaketh such wordes vnto thē. This mā verely labourereth not for peace of y^e people, but mischief. Sedechias the kinge answered and sayde: lo, he is in y^e hōdes, for y^e kige maye denye you nothinge. Then toke they Jeremy, and cast him in to the dongeon off Malchias the sonne off Amalech, that dwelt in the fore entrie off the prison. And they let downe Jeremy wth coardes in to a dongeon, where there was no water, but myre. So Jeremy stak fast in the myre. Now when Abdemelech the Moian beyng a chamberlayne in the kynes court, vnderstode, that they had cast Jeremy in to the dongeon: he went out off the kynes house, and spake to the kynge (which thē sat vnder the porte off Ben Jamin) these wordes: My lord the kynge, where as these men medle with Jeremy the prophet, they do him wronge: Namely, in that they haue put him in prison, there to dye of hunger, for there is no more bried in the cite. Thē the kynge commaūded Abdemelech the Moian, and sayde: Take from hēce xxx. men whom thou wilt, & drawe vp Jeremy the prophet out of the dongeon, before he dye. So Abdemelech toke the men wth him, & went to y^e house of Amalech, & there vnder an almayr he gas olderaggēs & roime cloutes, & let thē downe by a coarde, in to the dongeon to Jeremy.

The prophet Jeremy.

And Abdemelech the Morian sayde vnto the prophet Jeremy: O put these ragges and cloutes vnder thine arme holes, betwixte the and the coardes: ad Jeremy dyd so. So they drewe vp Jeremy with coardes and toke him out of the dongeon, and he remayned in the fore entrie of the prison. The Sedechias the kynge sent and caused Jeremy the prophet be called vnto him, in to the thirde entrie, that was by the house off the

Jer. 37. c

LORDE. And the kynge sayde vnto Jeremy: I wil are the somwhat, but hyde nothinge fro me. The Jeremy answerde Sedechias: If I be playne vnto the, thou wilt cause me suffre death: yf I geue the counsell, thou wilt not folowe me. So the kynge swore an oath secretly vnto Jeremy, sayenge: As truly as the LORDE lyueth, that made vs these soules, I will not slaye the, ner geue the in to the hōdes of them, that seke after thy life.

Then sayde Jeremy vnto Sedechias: Thus saith y LORDE off hoostes the God of Israel: If case be, that thou wilt go forth vnto the kynge off Babilons prynces, thou shalt saue thy life, and this cite shall not be biēt, yee both thou and thy housholde shall escape with youre lyues. But yff thou wilt not go forth to the kynge off Babilons prynces, then shall this cite be delyuered in to the hondes of the Caldees which shall set fyre vpon it, and thou shalt not be able to escape them. And Sedechias sayde vnto Jeremy: I am afraide for the Jewes, that are fled vnto the Caldees, lest I come in their hōdes, and so they to haue me in derision.

Jer. 37. b

But Jeremy answerde: No, they shall not betraye the: O herken vnto the voyce off the LORDE (I beseeke y) which I speake vnto the, so shalt thou be well, and saue thy life. But yf thou wilt not go forth, the LORDE hath tolde me this planely: Beholde, all the women that are left in the kynge of Judas house, shall go out to the kynge of Babilons prynces. For they thynke, y thou art disceaue: and that y men in whom thou didest put thy trust, haue gotten the vnder, and set thy feet fast in the myre, and gone their waye from the. Therefore all thy wyues with their children shall sle vnto the Caldees, and thou shalt not escape their hondes, but shalt be y kynge of Babilons prisoner, z this cite shall be biēt. Then sayde Sedechias vnto Jeremy: loke y no body knowe off these wordes, and thou shalt not dye. But yf the prynces perceauē, that I haue talked with the, and come vnto the, sayenge: O speake, what sayde the kynge to the: hyde it not from vs, and

The xxxix. Chap.

we wil not put the to death. Tell vs (we praye the) what saydest kynge to the? Se thou geue them this answer: I haue humbly besought the kynge, that he will let me lye no more in Jonathas house, that I dye not there: Then came all the princes vnto Jeremy, and axed him, And he tolde them, after the maner as the kynge bad him. Then they helde their peace, for they perceaued nothinge. So Jeremy abode still in the fore entrie off the prison, vntill the daye that Jerusalem was wonne.

Jer. 39. c

The XXXIX. Chapter.

Now when the cite off Jerusalem was taken (for in the ix. yeare of Sedechias kynge of Juda in the tenth Moneth, came Nabuchodonosor the kynge off Babilon and all his hooste, and beseged Jerusalem. And in the xi. yeare of Sedechias in the fourth Moneth y ix. daye off y Moneth, he brake in to the cite). Then all the kynge of Babilons prynces came in, z sat the downe vnder the poite: Nergail, Sarezzer, Samgarnebo, Sarsechim, Rabaris, Nergal, Sarezzer, Rabmag, with all the other prynces of the kynge of Babilon. And when Sedechias the kynge of Juda with his souldyers sawe them, they fled, and departed out of y cite by night thorow the kynes garde, and thorow the poite that is betwene the two walles, and so they wente towarde the wilderness.

Jer. 39. a
4. Re. 25. a
1. re. 32. a

But the Caldees hooste folowed fast after them, and toke Sedechias in the felde of Jericho, and brought him prisoner to Nabuchodonosor the kynge off Babilon vnto Reblatha, that lieth in the londe off Hemath where he gaue iugment vpon him. So the kynge of Babilon caused the children of Sedechias and all the nobles off Juda be slayne, before his face at Reblatha. And made Sedechias eyes be put out, and boude him with chaynes, and sent him to Babilon.

Jer. 39. a

Moreover, the Caldees biēt vp the kynes palace, with y other houses of the people, and brake downe the walles off Jerusalem. As for the remnaunt of the people that were in the cite, and soch as were come to helpe them (what so euer was left of the comē for te Nabuzaradan the chiefe captaigne caried them to Babilon. But Nabuzaradā the chiefe captaigne let the rascall people (and those that had nothinge) dwell still in the lōde off Juda, and gaue them vynyardes and come felde at the sametyme. Nabuchodonosor also the kynge of Babilon gaue Nabuzaradā the chiefe captaigne a charge, cōcernynge Je-

4. Re. 25. b
Jer. 39. d

The prophet Jeremy.

remy, sayenge: take and cherish him, and make moche off him: se thou do him no harme, but intreate him after his owne desyre.

C So Nabuzaradan the chiefe captayne, Nabusabban the chiefe chamberlayne, Mergalsarezzer the treasurer and all the kynge of Babilons lordes, sent for Jeremy, and caused him be fet out off the fore entrie off the prison, and committed him vnto Godolias the sonne off Ahicam the sonne of Saphan: that he shulde carie him home, and so he dwelt amonge the people. Now whyle Jeremy laye yet bounde in the fore entrie of the prison, yf worde off the **LORDE** came vnto him sayenge: Go, and tell Abdemelech the Moorian: Thus saith the **LORDE** off hoostes yf God off Israel: Beholde, the cruell and sharpe plague that I haue deuysed for this cite, will I brynge vpon them, that thou shalt se it: but I wil deliuer the (sayeth the **LORDE**) and thou shalt not come in the bondes off those men, whom thou fearest. For doubtles I will saue the, so that thou shalt not perish with the swerde: but thy life shalbe saued, and that because thou hast put thy trust in me, saith the **LORDE**. **The XL. Chap.**

A This is the maner, how the **LORDE** intreated Jeremy, when Nabuzaradan the chiefe captayne had let him go free from Rama, whither as he had led him bounde, amonge all the prisoners, that were caried from Jerusalem and Juda vnto Babilon. The chiefe captayne called for Jeremy, and sayde vnto him: The **LORDE** thy God spaketh mightely before off the mysery vpon this place: Now the **LORDE** hath sent it, and perfourmed it, as he had promised: For ye haue synned agaynst the **LORDE**, and haue not bene obedient vnto his voyce, therfore commeth this plague vpon you. Beholde, I will se the bondes from thy hōdes this daye: yf thou wilt now go with me vnto Babilon, vpon the: For I will se to the, and prouyde for the: But yf thou wilt not go with me to Babilon, then remayne here. Beholde, all the londe is at thy will: loke where thou thinkest conuenient and good for the to abyde, there dwell. If thou canst not be content to dwell alone, then remayne wth Godolias the sonne off Ahicam the sonne of Saphan, whom the kynge of Babilon hath made gouernoure ouer yf cities of Juda, and dwell wth him amonge the people, or remayne, where so euer it pleaseth yf. So the chiefe captayne gaue him his expēses wth a rewarde, and let him go. Then were Jeremy vnto Godolias yf sonne of Ahicam to Masphat, and dwelt there wth him amonge

Gen. 42. b
Tob. 1. b

B
4. Re. 25. c

1. 20. c

The xl. Chap. 30. xliij.

ge the people that were left in the londe.

Now when yf captaynes of the hooste of Juda (which wth their felowes were scattede abroad on euery syde in yf lōde) vnderstode, yf the kynge of Babilon had made Godolias yf sonne of Ahicam gouernoure in the lōde, and yf man, wise and childe, yee and the poore men in the londe (yf were not led captiue to Babilon) shulde be vnder his Jurisdiction: They came to Godolias vnto Masphat: Namely, Ismael the sonne of Nathanias, Johana and Jonathan the sonnes of Carea, Sareas the sonne of Tanhometh, the sonnes of Opheus yf Neptophetite, Jesanias yf sonne of Machati, wth their cōpanyons. And Godolias the sonne of Ahicam the sonne off Saphan, swore vnto the and their felowes on this maner: Be not afrayed to serue the Caldees, dwell in the lōde, and do the kynge of Babilon seruyce, so shal ye prosper. Beholde, I dwell at Masphat to be an officer in the Caldees behalfe, and to satisfie such as come to vs. Therfore gather you wyne, corne and oyle, and kepe them in youre ware houses, and dwell in youre cities, that ye haue in keepinge.

C
4. Re. 25. c

See all the Jewes also yf dwelt in Moab vnder yf Ammonites, in Idumea and in all yf countrees, whē they herde, yf the kynge of Babilon had made Godolias the sonne of Ahicam the sonne of Saphan, gouernoure vpon the yf were left in Juda: All the Jewes (I saye) returned out off all places where they were fled vnto: and came in to the lōde of Juda to Godolias vnto Masphat, and gathered wyne and other frutes, and that very moche.

Moreover Johanna the sonne of Carea and all yf captaynes of yf hooste, yf were scattede on euery syde in the londe, came to Godolias in Masphat, and sayde vnto him: Knowest thou not yf Baalis kynge of yf Ammonites hath sent Ismael yf sonne of Nathanias, to slaye the? But Godolias yf sonne of Ahicam beleued the not. The sayde Johana the sonne of Carea vnto Godolias in Masphat these wordes secretly: Let me go (I praye the) and I will slaye Ismael the sonne of Nathanias, so yf no body shal knowe it. Wherefore will he kyll the, yf all the Jewes which resorte vnto the, might be scattede, and the remnant in Juda perish? The sayde Godolias the sonne of Ahicam to Johanna the sonne of Carea: Thou shalt not do it, for they are but lies, that men saye of Ismael. **The XLI. Chap.**

B Ut in the seventh Moneth it happened, yf Ismael the sonne of Nathanias as yf sonne of Elisama (one of yf kynnes bloude) came wth the that were greatest

X
4. Re. 25. d

The prophet Jeremy.

aboute the kynge, & ten men that were sworne with him: vnto Godolias the sonne off Ahicam to Masphat, and eate there together. And Ismael & sonne off Nathaniah wth those ten men that were sworne to him, starte vp, and smote Godolias the sonne of Ahicam the sonne of Saphan wth the swearde, & slewe hym, whom the kynge off Babilon had made gouernoure off the londe. Ismael also slewe all the Jewes that were with Godolias at Masphat, and all the Caldees that he founde there waitynge vpon him.

The nexte daye after that he had slayne Godolias (the matter was yet vnkowne) there came certayne men from Sichem, fro Silo and Samaria, to the nombre off lxxx. which had shauen their beerdes, rent their clothes, & were all heuye, bringinge meat-offringes and incense in their hondes, to offre it in the house off the LORDE. And Ismael the sonne off Nathaniah went south off Masphat wepinge, to meete them. Now whē he met them, he sayde: So youre waye to Godolias the sonne off Ahicam. And when they came in the myddest off the cite, Ismael the sonne off Nathaniah (with them that were sworne vnto him) slewe them, euē at the myddest off the pyt. Amonge these lxxx. mē there wereten, & sayde vnto Ismael: Oh slaye vs not, for we haue yet a greate treasure in the felde, off wheate, barley, oyle and hony. So he spared the, and slewe them not with their brethien. Now the pyt wherin Ismael dyd cast the deed bodie off the mē (whom he slewe because off Godolias) had kynge

1. Re. 15. Asa caused to be made, for feare off Baasa the kynge off Israel, and the same pit dyd Ismael fyll with slayne men. As for the remnant off the peopple, the kynges daughters and all the peopple that were yet left at Masphat vpon whom Nabusaradan the chiefe

4. Re. 15. c Captayne had made Godolias the sonne off Ahicam gouernoure: Ismael the sonne off Nathaniah caried them awaye prisioners towarde the Ammonites. But when Johanna the sonne off Carea and all they which

C had bene captaynes ouer the kynges hooste with him, herde of all the wickednes that Ismael the sonne off Nathaniah had done: they toke their companyons, and wente out for to fight with Ismael the sone off Nathaniah, and founde him by the waters of Rabim in Gabaon. Now when all the peopple, whom Ismael led captiue, sawe Johanna & sonne off Carea and all the other captaynes off the hooste, they were glad. So all the peopple that Ismael had caried awaye fro Mas

The xliij. Chap.

phat, were brought agayne.

And whē they returned, they came to Johanna the sonne off Carea. But Ismael the sonne off Nathaniah fled from Johanna wth eight of his sworne companyons, & wente to the Ammonites. Then Johanna the sonne off Carea and all the captaynes of the hooste that were wth him, toke the remnant off the peopple, whom Ismael the sonne off Nathaniah had led awaye (When he had slayne Godolias the sonne off Ahicam) whom they also had rescued from h^{is} fightinge men, women & children, and gelded men, whom they brought agayne from Gabaon: and wente from thence, and sat them downe at Geruth Chimham, which lieth besyde Bethleē, that they might go in to Egipte for feare of the Caldees: of whom they were afeared, because that Ismael the sonne off Nathaniah had slayne Godolias Ahicams sonne, whom the kynge off Babilon had made gouernoure in the londe.

lere 40. a

The XLII. Chapter.

So all the rulers, and Johanna the sonne off Carea, Jesanias the sonne off Osias came with all the peopple fro the leest vnto the most, & sayde vnto Jeremy the prophet: O heare oure petitiō, that thou mayest praye for vs vnto the LORDE & God, and for the remnant, wherof there be very few left off many, as thou seist vs: that the LORDE thy God maye shewe vs a waye to go in, & tell vs, what we shulde do. Then Jeremy the prophete sayde vnto them: I haue herde you. Behelde, I will praye vnto God youre LORDE, as ye haue requyred me: and loke what answereth the LORDE & eneth you, I shall certifie you theroff, and kepe nothinge back fro you. And they sayde vnto Jeremy: The LORDE off treuth & faithfulness be oure recorde, that we wil do all, that the LORDE thy God commaundeth vs, whether it be good or euell. We will herken vnto the voyce off oure LORDE God, to whom we sende the: that we maye prospere, when we haue followed the voyce off the LORDE oure God.

lere. 31. a
lere. 37. a

Iosue. 1. c
1. Mac. 1. d
lere. 41. a

And after ten dayes came the worde off the LORDE vnto Jeremy. Then called he Johanna the sonne off Carea, and all the captaynes of the peopple that were with him: & all the peopple from the leest to the most, & sayde vnto them: Thus saith the LORDE God off Israel vnto whom ye sent me, to laye forth youre prayers before him: If ye wil dwell in this londe, I shall buylde you vp, & not breate you downe: I shall plante you, & not rote you out: for I am pacified, as cōcer-

B

The prophet Jeremy.

nyng the trouble that I haue done to you. Feare not the kynge off Babilon, off whom ye stonde in awe: O be not afrayed off him, saith the LORDE: for I will be with you, to helpe you, and deliuer you from his honde. I will pardon you, I wil haue mercy vpon you, and bryng you agayne in to youre owne londe.

Neuertheles, yf ye purpose not to dwell in this londe, ner to folowe the voyce off the LORDE youre God: but will saye thus: we will not dwell here, but go in to Egipte: where we shall nether se warre, heare the noyse off batell, ner suffre hunger, there will we dwell. Wherfore heare now the worde of

C the LORDE, o ye remnaunt of Iuda. Thus saith the LORDE of hostes the God of Israel: If ye be whole purposed to go in to Egipte, ad to be there as straungers: the swerde that ye feare, shall ouertake you in Egipte: and the hunger wheroff ye be here afrayed, shall hange vpon you in to Egipte, and there ye shall dye. For all they, that off set purpose vndertake to go in to Egipte, thereto ease them selues off their mysery, shall perish with the swerde, with hunger and pestilence: not one off them shall remayne, there shal none escape the plage, that I wil bryng vpon them.

D For thus saith the LORDE off hostes the God off Israel: like as my wiath and indignacion is come vpon the inhabitours of Ierusalem, so shall my displeasure go forth vpon you also, yf ye go in to Egipte: For there ye shal be reuyled, abhorred, brought to shame and confucion: and as for this place, ye shall neuer se it more. The LORDE forbiddeth you (o ye remnaunt of Iuda) that ye shall not go in to Egipte. And forget not that I haue warned you earnestly this daye els shal ye begyle youre selues. For ye sent me vnto the LORDE youre God, and sayde: O praye thou the LORDE oure God for vs: and loke what answer the LORDE oure God geueth the, that bryng vs agayne, ad we shall do thereafter. Now haue I shewed, and declared vnto you the voyce off the LORDE youre God, for the which cause he hath sent me to you. If ye will not folowe it, be sure, yf ye shall perishe with the swerde, with hunger z pestilence: even in the same place, where youre lust was to go, and dwell.

The XLIII. Chapter.

Now when Jeremy had ended all y wordes of y LORDE God vnto y people, (for their sakes to whom God

The xliij. Chap. Ho. xliij.

had sent him) Asarias the sonne of Osias, z Johana y sonne of Carea, with all the proude personnes, sayde vnto Jeremy: Thou lyes, the LORDE oure God hath not sent y to speake vnto vs, that we shulde not go in to Egipte, and dwell there: But Baruch the sonne of Nerias prouoketh the agaynst vs, that he might bryng vs in to the captyuete off the Caldees: that they might slaye vs, and carie vs awaye prisoners vnto Babilon.

So Johanna the sonne of Carea, and all the captaines of the hooste, and all the people folowed not the commaundement of the LORDE: Namely, to dwell in the londe off Iuda: But Johanna the sonne of Carea z all the captaines of the hooste, caried awaye all the remnaunt in Iuda, that were come together agayne from the heithen (amonge whom they had bene scatted) to dwell in the londe of Iuda: Men, women, childre, the kynges daughters: all those that Nabusaradan the chiefe captaine had left with Godolias the sonne of Ahicam. They caried awaye also the prophet Jeremy, Baruch the sonne of Nerias, and so came in to Egipte: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis.

And in Taphnis the worde off the LORDE happened vnto Jeremy, sayenge: Take greates stones in thine hode, and hyde them in the brick wall, vnder the dore off Pharaos house in Taphnis, that all the men of Iudamaye se, and saye vnto them: Thus saith the LORDE of hostes the God of Israel: Beholde, I will sende and call for Nabuchodonosor the kyng of Babilon my seruant, and will set his seate vpon these stones that I haue hyd, and he shall spiede his tente ouer them.

And when he commeth, he shal smyte the lode of Egipte with slaughter, with prisonment and with the swerde. He shall set fyre vpon the temples of the Egiptians goddes, and burnethem vp, z take them selues prisoners. Morouer he shall araye himselff w the lode of Egipte, like as a shepherde putteth on his cote, and shall departe his awaye from thence in peace. The pilers also of the temple of the Sonne that is in Egipte, shal he breake in peces, and burne the temples of the Egiptians goddes.

The LXIII. Chapter.

This is the wordes was shewed to Jeremy concerninge all y Jewes, which dwelt in Egipte: at Magdal, at Taphnis

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phnia, at Memphis, & in the londe of patures. Thus saith the **LORDE** of hoostes the God of Israel: Ye haue sene all y^e mysery, y^e I haue brought vpon Ierusalem, and vpon all the cities of Iuda: so that this daye they are desolate, and no man dwelling therein: & y^e because of the greate blasphemies, which they committed, to prouoke me vnto anger: In that they wente backe to do sacrifice ad worshippe vnto straunge goddes: whom neither they, ner ye, ner yo^r fathers haue knowne. How be it, I sent vnto them my seruantes all the prophetes: I rose vp early, I sent vnto them, and gaue them warning: O do no soch abheminable thinges, & thinges that I hate. But they wolde not folowener herke, to turne from their wickednes, and to do no more sacrifice vnto straunge goddes.

Wherefore my indignacion & wiath was kyndled, and it brente vp the cities of Iuda, the feldes with the stretes off Ierusalem: so that they were made waiste and desolate, as it is come to passe this daye. Now therfore thus saith the **LORDE** of hoostes the God of Israel: How happeneth it, that ye do so greate euell vnto youre owne soules, thus to destroye the men and women, childre and babes of Iuda: so that none of you is left, because ye prouoke me vnto wiath with the workes of youre owne bondes: whē ye offre vnto straunge goddes in the londe off Egypte, & here as ye be gone to dwell: That ye might utterly perishe, and that ye might be reuyled and shamfully intreated of all nations. Or, haue ye now forgotten the wickednes off yo^r forefathers, the wickednes off y^e kynges of Iuda and their wyues, y^e wickednes that ye youre selues ad youre wyues haue done in the londe off Iuda, in the cite and in the londe off Ierusalem?

Yet are ye not sorry this daye, ye feare not, neither walke ye in my lawe and in my commaundementes, that I haue geue vnto you and youre forefathers.

Therfore thus saith the **LORDE** of hoostes the God off Israel: I am stedfastly ad vyshed and determed, to punyssh you, and to rote out all Iuda. As for the remnaunt off Iuda that purposly wente in to Egypte, there to ease them off their mysery: I will take them, and they shall all be destroyed. In y^e londe off Egypte shall they perishe, beyng consumed with the swearde and with hunger. For from y^e leest vnto y^e most, they shall perishe with the swearde and with hunger. Moroner they shall be reuyled, abhored, shamed, and confounded. For I will viset them

The xliii. Chap.

that dwell in Egypte, as I haue visited Ierusalem: with the swearde, with hunger and with pestilence: So that none off the remnaunt off Iuda, which are gone to dwell in Egypte, shall be left to come agayne in to y^e londe off Iuda: all though they thynke to come thither agayne, and to dwell there. For none shall come agayne, but soch as are fled awaye.

Then all the men which knewe that their wyues had offred vnto straunge goddes, & a greate sorte off wyues that stode there, yee and all the people that dwelt there in Egypte in the cite of Patures, answered Jeremy, & sayde: As for the wordes that thou hast spoken vnto vs in the name of the **LORDE**, we will in no wyse heare them: but what so ever goeth out of oure owne mouth, that wil we do: We will do sacrifice, and offre oblations vnto the Quene off heauen: like as we and o^r forefathers, oure kynges and oure heades haue done in the cities off Iuda, and in the stretes and feldes off Ierusalem. For then had we plenteousnesse off vytales, then were we in prosperite, and no myssfortune came vpon vs.

But sens we left of, to offre, and to do sacrifice vnto the Quene off heauen, we haue had scarcenes of all thinges, and perishe wth the swearde and hunger. Last of all, when we womē did sacrifice and offred vnto the Quene off heauen, did we make her cakes ad peure vnto her drink offeringes, to do her seruyce, without oure husbondes wylls?

Then sayde Jeremy vnto all the people, to the men, to the women and to all the folke, which had geuen him that answer: Dyd not the **LORDE** remembre the sacrifices that ye, yo^r forefathers, youre kynges & rulers (wth all the people) haue offred in the cities off Iuda, in the stretes and londe off Ierusalem? and hath he not considered this in his mynde? In so moch, that the **LORDE** mighte no longer suffre the wickednes off youre inuencions, and the abheminable thynges which ye dyd: Is not youre londe desolate & voyde, yee and abhored, so that no mā dwelleth therein enymore, as it is come to passe this daye?

Dyd not all this happen vnto you, because ye made soch sacrifice, and synned agaynst the **LORDE**? Ye haue not folowed his voyce, to walke in his lawe, in his ordinaunces and statutes.

Yee this is the cause, that all myssfortune happened vnto you, as it is come to passe this daye.

Iere. 25. a
29. c

Iere. 29.

Iere. 7. b

1. Mach. 1. b

Iere. 30.

Esa. 1. 10

1. Re. 18. 5
Iere. 2. 5
3. c. 12

Baruc. 4. 1

Amo 9. b

Iere. 42. c
43. a

The prophet Jeremy.

Moreover, Jeremy spake vnto all the people and to all the women: Heare the worde off the LORDE all Iuda, ye that be in the londe off Egypte: Thus saith the LORDE off hoostes the God of Israel: Ye and your wyues haue spoken with youre owne mouth, the thinge that ye haue fulfilled in deede.

E Reethus haue ye sayde: We will not sayle, but do the thyng that pleaseth vs: we wil do sacrifice and poure out drynto offringes to the Quene of heauen. Purposly haue ye set vp youre owne good meanynges, & hastely haue ye fulfilled youre owne intention. And therfore, heare the worde of the LORDE all Iuda, ye that dwell in the londe off Egypte.

Gen. 22. a Beholde, I haue sworne by my greates name (saith the LORDE) that my name shal not be rehearsed thorow any mans mouth of Iuda, in all the londe off Egypte: to saye: The LORDE God lyueth, for I wil watch, to plague them, and not for their wealth. And all the men of Iuda that be in the lode off Egypte, shal perish with the swerde and with hunger, vntill they be utterly destroyed.

Ier. 41. c Nevertheless, those that fled awaye for yf swerde, shal come agayne into the lode of Iuda (but there shal be very fewe of them) And all the remmaunt off Iuda, that are gone in to Egypte, there to dwell, shall knowe, whose wordes shalbe founde true: theirs or myne. Take this for a token, that I wil visit you in this place (saith the LORDE) and that ye maye knowe, how that I (without doute) wil perfourne my purpose vpon you, to punyssh you. Beholde (saith the LORDE) I wil deliuer pharao Ophiam kynge of Egypte in to the bondes of his enemies, yf see after his life: euen as I gaue Sedechias the kynge of Iuda in to the bondes of Nabuchodonosor kinge of Babilo, which sought after his life.

The XLV. Chapter.

These are the wordes of Jeremy the prophet spake vnto Baruch the sonne of Nerias, after that he had writtenthese Sermons into a booke at the mouth of Jeremy, In the fourth yeare of Joachim the sonne of Josias kynge of Iuda.

Thus saith the LORDE God of Israel vnto the, O Baruch: In so moch as thou thoughtest thus (when thou wast writinge) Wo is me, the LORDE hath geuen me payne for my trauayle: I haue wecried my self wifighinge, and shall I fynde no rest: Therfore

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retell him (O Jeremy) yf the LORDE saith thus: Beholde, The thige that I haue buylded, wil I breake downe agayne, and rote out the thinge, that I haue planted, yee this whole londe. And sekest thou yet promociō? Lokenot for it, and desyre it not. For I will bringe a miserable plage vps all flesh, saith the LORDE. But thy life will I geue the for a pray, where so ever thou goest.

The XLVI. Chapter.

Erefolowe the wordes off the LORDE to the prophet Jeremy, which he spake vnto the Gentiles. These wordes folowinge preached he to the Egipcians concernyng the hoost off pharao Necho kynge off Egypte, when he was in Charcamis besyde the water off Euphrates: what tyme as Nabuchodonosor the kynge of Babilon slewe him, In the fourth yeare off Joachim the sonne off Josias kynge off Iuda.

Ye make redy buckler and shyld, ye go forth to fight: See harnessse youre hofes, & set youre selues vpon them: Ye set youre salletes fast on, ye bunge forth speares, ye scone youre swerdes, & put on youre brest plates.

But alas, how happeneth it, that I see you so a frayd: why shiecke ye backe: where fore are youre worthies slayne? Reethey runne so fast awaye, that none off them loketh behynde him. Fearfulnesse is fallen vpon enerychone off them, saith the LORDE. The lightest off fore shall not fle awaye, and the worthies shall not escape.

Towarde the north by the water off Euphrates they shall stembles and fall. But what is he this, that swelleth vp, as it were a floude, roaringe & raginge like the streames off water: It is Egypte that ryseth vp likethe floude, and casteth out the waters with so greatenoyse.

For they saye: We will go vp, and will conerthe earth: we wil destroye yf cities, with them that dwell therein. Get you to house backe, roll forth yf Charettes, come forth ye worthies: ye Morians, ye Libeans with youre buclers, ye Libeans with youre bowes: So shall this daye be vnto the LORDE God off hoostes, a daye of vengeaunce, that he maye avenge him of his enemies. The swerde shal deuoure, it shalbe satisfied and bated in their bloude: For the LORDE God off hoostes shall haue a slayneoffringe towarde the North, by the water off Euphrates. Go vp (o Galaad) & bringe triacle vnto the doughter off Egypte:

The prophet Jeremy.

But in wayne shalt thou go to surgery, for thy wounde shall not be stopped. The heathen shall heare off thy shame, and the londe shall be full of thy confucion: for one stronge man shall stumbe vpon another, how then shulde they not fall both together?

C These are the wordes that the **LORDE** spake to the prophet Jeremy, concernyng the hoost of Nabuchodonosor the kynge of Babylon, which was to destroye the londe off Egypte: Preach out thow the londe of Egypte, and cause it be proclaimed at Migdal, Memphis and Taphnis, and saye: Stonde still, make the redie, for the swearde shall consume the rounde aboute.

How happeneth it that thy mightie wozthies are fallen: why stobeth they not fast? Euen because the **LORDE** thrust them downe. The slaughter was greates, for one fell euer still vpon another. One cried vpon another: Up, let vs go agayne to oure owne people, and to oure owne naturall countre, from the swearde of oure enemye.

E Crie euen there: O Pharaos kynge of Egypte, the tyme will bunge sedicion. As truly as I lyue (saith the kynge, whose name is the **LORDE** of hoostes) it shall come as yf mount of Thabor, and as Libanus yf it stode in the see. O thou doughter of Egypte, make redy thy geer to flye. For Memphis shall e voyde and desolate, so that noma shall dwell therein. The londe of Egypte is like a goodly saye calfe, but one shall come out of the north to drye her forwarde. Hir wagi-ed souldyers that be with her, are like fat calves.

They also shall fle awaye together, and not abyde: for the daye off their slaughter and the tyme of their visitacion shall come vpon them.

The crye off their enemies shall make a noyse, as the blast of a trompet. For they shall entre in with their hooste, and come wares, as it were hewers downe of wod. And they shall cut downe hir wod (saith the **LORDE**) with out eny discrecion. For they shall be no in nobie then the gresheppers, so that no man shall be able to tell the. The doughter of Egypte shall be confounded, whē she shall be deliuered in to the bondes off the people off the north.

E Moreover thus saith the **LORDE** of hoostes the God of Israel: Beholde I will vyset that restless peep'e off Alexandria, Pharaos and Egypte, yee both their goddes and their kynges: euen Pharaos, and all them y

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litten vnto him. Yee I will deliuer them into the bondes off those, that seke after their lynes: Namely, in to the power off Nabuchodonosor the kynge off Babylon, and in to the power off his seruantes. And after all these thinges, it shall be inhabited as afore tyme, saith the **LORDE**.

But be not thou afrayed (o my seruant Jacob) feare not thou, o Israel. For lo, I will helpe the from farre, and thy sede from the londe of thy captiuyte. Jacob also shall come agayne, and be in rest: he shall be rich, and no man shall do him harme. Searethou not (o Jacob my seruant) saith the **LORDE**, for I am with the: and will destroye all nacions, amonge whom I haue scatred the. Neuertheles I will not consume the, but chasten the and correcte the: yee and that with discrecion: nether wil I spare the, as one that were faultlesse.

The XLVII. Chapter.

E These are the wordes, that the **LORDE** spake vnto Jeremy the prophet agaynst the phylistines, before that Pharaos smote the cite off Gaza. Thus saith the **LORDE**: Beholde, there shall waters arise out off the north: and shall growe to a greates floude, runnyng ouer and coueryngge the londe, the cities and them that dwell therein.

And the men shall crie, and all they that dwell in the londe, shall mourne at the noyse and stampyng off their stronge barbed hoyses, at the shakynge off their charettes, and at the remblinge off the wheles. The fathers shall not loke to their childien, so feable and weery shall their bondes be: at the sametyme, when he shall be there, to destroye the whole londe off the phylistynes. He shall make waist both Tirus, Sidon and all other that are sworne vnto them.

For the **LORDE** will destroye all Palestina, and the other Iles, that be deuoyded fro the countre. Baldnesse is come vpon Gaza, Ascalon with hir other valleys shall kepe hir peace.

How longe wilt thou slaye, O thou swearde off the **LORDE**? Turne agayne in to y sheeth, reste, and leaue off. But how can it cease, when the **LORDE** himself hath genned it a charge agaynst Ascalon, and raysed it vp agaynst the cities off the see coast?

The XLVIII. Chapter.

E Thus saith the **LORDE** off hoostes the God of Israel agaynst Moab: Wo be to y cite off Nebo, for it shall be layed

The prophet Jeremy.

Eze. 35. b
Soph. 2. b
Iosue. 12. c

waist, brought to confusion and taken. Yee y stronge cite of Cariatharim shalbe brought to shame, and afrayed: Moab shall nomore be had in honoure: Wicked counsell shalbe taken vpon Hesbon. Come (shall they saye) let vs rote them out, that they maye be nomore amonge the nombre of the Gentiles, yee that they maye nomore be thought vpon: Thus the swearde shall persecute y. A voyce shall crie from Hozonaim: With greate waistinge and destruction, is Moab made desolate.

And this crie shalbe herde in all hir cities. At the goinge vp vnto Lubith there shall arise a lamentacion: and downe towarde Hozonaim, there shall be herde a cruell and a deedly crie: Get you awaye, saue youre lyes & be like vnto the heeth in y wilderness. For, because thou hast trusted in thy stronge holdes and treasure, thou shalt be taken. Chamos with his prestes and prynces shall go awaye in to captynyte.

Iere. 17. b
Eze. 29. a
Esa. 2. b

B The destroyer shal come vpon all cities, none shall escape. The valleys shalbe destroyed, and the feldees shall be layed waiste: like as the LORDE hath determed.

Make a token vnto Moab, that she get hir awaye speedely: for hir cities shalbe made so desolate, that no man shall dwell therein. Cursed be he that doth the worke of the LORDE negligently, and cursed be he that kepeth backe his swearde from sheddingde off bloude.

Iere 47. b

Moab hath ever bene rich and carlesse from hir youth vp, she hath sytten and take hir ease with hir treasure. She was neuer yet put out off one vessell in to another (y is) shly: neuer wente awaye in to captynyte, thei fore hir taist remayneth, and hir sauoure is not yet chaunged.

But lo, the tyme commeth (saith the LORDE) that I shall sende hir trussers to trusse her vp, to prepare and season hir vessels: yee hir rankerdes rattell, and shake to & fro. And Moab shalbe ashamed off Chamos, like as Israel was ashamed off Bethel, wherein she put hir trust.

E. 3. Re 13. c
3. Re 11. g

C Wherefore do yethynke thus: we are mighty, and stronge men off warre: Moab shalbe destroyed, and hir cities brente vp: hir chosen yongemen shall be slayne, saith the Kinge, whose name is the LORDE off hoostes. The destruction off Moab commeth on a pace, and hir fall is at hande.

All hir neighbours shall mourne for her, and all they that knowe hir name, shal saye: How happeneth it, that the stronge staff

The xlviii. Chap. 30. xlv.

and the goodly rod is thus broken? And thou doughter Dibō, come downe from thy glory, and syt in pouerte. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holdes.

And thou that dwellest in Aror, get the to y strete, & loke aboute the: are them that are fled and escaped, and saye: what thyng is happened? O Moab is confounded and ouercome.

Mourne and crie, tell it out at Arnon, that Moab is destroyed. And mysery shall come vpon the playne londe: Namely, vpon holon, and Jaza: vpon Mephat and Dibō, vpon Nebo and the house of Diplathaim, vpon Cariatharim and Bethgamul, vpon Bethmaon and Carioth, vpon Bosra and all the cities in the lōde off Moab, whether they lye farre or neare.

The borne of Moab shalbe smytte downe, & hir arme broken, saith the LORDE. Make hir dronken (for she magnified hir self aboue the LORDE): that men maye clappe their bondes at hir vomyte, and that she also maye be laughed to scorne. O Israeli, shalt thou not laugh him to scorne, when he is taken amonge the heues? Yee because off thy wordes that thou hast spoken agaynst him, thou shalt be dryuen awaye. Ye Moabites shal leaue the cities, and dwell in rockes off stone, and become like doues, that make their nestes in holes.

D

Mu. 27. a

As for Moabs pryde, we haue herde off it, she is very hie mynded. I knowe hir stoutnesse, hir boostinge, hir arrogancy and the pryde off hir stomack, saith the LORDE. For hir furiousnes maye nether vpholde her w strength, ner dede. Therefore shal there mournyng be made for Moab, and euery mā shal crie for Moabs sake: a lamentacion shalbe made, to the men that stonde vpon the wall. So will I mourne for the also (o Jazer) and for the, O thou vynyarde off Sybma.

Esa. 16. b
Iere. 49. c

Thy wyne braunches shal come ouery see, and the braunches off Jazer but vnto the see: the destroyer shall breake in to thy haruest and grape gatheringe. Myrrh and cheare shalbe taken awaye from the tymbre felde, and from the whole londe off Moab.

E

There shall be no swete wyne in the presse, the treader shall haue no stomacke to crie, yee there shall be none to crie vnto him: which afore tyme were herde from Hesbon to Eleale and Joaz, which lifted vp their voyce from Zoar vnto Hozonaim, that bullock off thie yeare olde. The waters also off Nemrim shalbe dried vp.

Iohy iii

The prophet Jeremy.

Moreover I will make Moab cease (saith the LORD) from the offerings and censers that she hath made unto her goddesses in her places. Wherefore my heart mourneth for Moab, like a crowd playenge an heuy songe: and for the mens sake off the buicke wall my heart mourneth also, even as a pype, that pipeth a dolefull songe: for they shall be very fewe, and destroyed.

Esa. 15. a

All heades shall be shaven, and all beedes clipped off: all handes bounde, and all loynes gyded aboute with sack cloth. Upon all the house toppes and stretes off Moab, there shall be mourninge: For I will breake Moab like an vnprofitable vessel saith the LORD. O how fearfull is she: O how mourneth she: O how doth Moab hange downe her heade, and is ashamed: Thus shall Moab be a laughing stocke, and had in derision off all them, that be rounde aboute her.

Deu. 28. c
Iere. 49. d

For thus saith the LORD: Beholde, the enemy shall come flyenge as an Aegle, and spiede his wynges upon Moab. They shall clymme ouer the walles, and wyne the strong holdes. Then the mighty mens herites in Moab, shall be like the herte off a woman tranelinge with childe.

Iere. 49. d

And Moab shall be made so desolate, that she shall nomore be a people, because she hath set up her selfe agaynst the LORD. Fears, pyt, and snare shall come vpon the: (o Moab) saith the LORD. Who so escapeth the feare, shall fall in the pyt: and who so getteth out off the pyt, shall be taken in the snare.

Esa. 24. c

For I will bringe a yere off visitacion vpon Moab, saith the LORD. They that are able to fle, shall stonde vnder the shadewe off Zesebon. For there shall go a fyre out off Zesebon, and a flame from Sion, and shall burne vpon that proude people off Moab, both before and behynde.

We be vnto the (o Moab) for thou people off Chamos shalt perish: Rec thy sonnes and doughters shall be led awaye captiue. Yet at the last will I bringe Moab out off captiue agayne, saith the LORD. Thus farre off the plage off Moab.

The XLIX. Chapter.

2
Eze. 21 d
25. a
Amos. 1. 2

Concerninge the Ammonites, thus saith the LORD: Hath Israel no children, or is he without an heire? Why hath youre kynge then taken Gad in: wherefore doth his people dwell in his cities? Beholde therfore, the tyme cometh (saith the LORD)

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that I will bringe a noyse off warre into Rabath off the Ammonites.

Rahel shall be desolate, and her cities brent vp: and the Israelites shall be lordes ouer those, that had the in possession afore, saith the LORD. Zesebon shall mourne, for it shall be roted out off the grounde, saith the LORD. The cities off Rabath shall crie out, and gyde themselves with sack cloth: they shall mourne, and runne aboute the walles: for their kynge shall be led awaye prisoner: yee his preestes and prynces with him.

Wherefore trustest thou in the water streames, that flowe to and fro, o thou fearece doughter: and thyntest thou art so safe (by reason off thy treasure) that no man shall come to the?

Beholde, I will bringe a feare vpon the, saith the LORD God off hoostes, from all those that be aboute the: so that ye shall be scattered euery man from another, and no man shall gather them together agayne, that be fled. But after that, I will bringe the Ammonites also out off captiue agayne.

B

Vpon the Edomites hath the LORD off hoostes spoken on this maner: Is there no more wysdome in Theman? Is there no more good counsell amonge his people? Is their wysdome then turned clene to naught? Get you hence, turne youre backes, crepe downe into the depe, O ye citiesyns off Dedan.

Esa. 21. b
Eze. 25. b
Ier. 49. a

For I will bringe destructio vpon Esau, yee and the daye off his visitacion. Off the grape gatherers came vpon the, shulde they not leaue some grapes? Off the night robbers came vpon the, shulde they not take so much, as they thought were ynough?

But I will make Esau bare, and discouer his secretes, so that he shall not be able to hyde them. His sede shalt be waisted awaye, yee his brethren and his neighbours, ad he himself shall not be left behinde.

Thou shalt leanethy fatherlesse children behinde the, and I will kepe them and thy wydowes shall take their comfort in me. For thus hath the LORD spoken: Beholde, they that menthought were vnmete to drinke of the cuppe, haue dronken with the first: and thyntest thou then to be fre?

Iere. 25. b
Eze. 9. b
1. Pe. 4. c

No, no: thou shalt nether be quyte no fre, but thou must drynke also: For why, I haue swome by my self (saith the LORD) that Bosra shall become a wyldernes, an open shame, a laughing stocke and cursynge: and her cities shall be a continuall deserte.

The prophet Jeremij.

For I am perfectly inſourmed of the LORDE, that he hath ſent a meſſage all ready vnto the ſiechen. Gather you together, and go forth agaynſt them: make you ready to the battayle, for lo: I will make the but ſmall amonge the ſiechen, and litle regarded amonge men.

Abdic. 1. a
Eſa. 47. b
Iſa. 49. d

Iere. 18. b
19. b. 40. b
Geſe. 19. c

Thy hie ſtomack & the pryde of thy herte haue diſceaued y, becauſe thou wilt dwell in the holes of ſtony rockes, and haue the hie mountaynes in poſſeſſion. Neuertheles though thy neſt were as hie as the Eagles, yet wil I caſt the downe, ſaieth the LORDE. Morouer Idumea ſhall be a wilderneſſe: who ſo goeth by it, ſhal be abaſhed, and won dre at all hir miſerable plagcs. Like as Sedom, Gomor and the cities that laye there aboute, wereturned vpsyde downe (ſaieth y LORDE) ſo ſhal no body dwell in Idumea, and no man ſhal haue his habitacion there. Beholde, like as the Lyon cometh vp from the pleaſaunt medowes of Echa, ſo wil I dryue him, & make him runne agaynſt her. But who is the yonge man that I will ordene therto? Who is like, vnto me? What is he that will ſtryue with me? What ſhepherde maye ſtonde in my hondcs?

D Therfore heare the counsell of the LORDE, that he hath taken vpon Idumea: & his purpoſe, that he hath deuysed vpon the cite ſyns of Theman: The leſt of the flocke ſhal teare them in peces, & loke what ſayre thynge they haue, they ſhal make it waſt, & them ſelues alſo. At the noyſe of their fall y earth ſhal quake, the crie of their voyce ſhal be heard vnto the reed ſee. Beholde, y enemye ſhall come and ſle vp hither, like as it were an Eagle, & ſprede his wynges vpon Boſra. Then ſhal the hertes of the worthies in Edom be as the herte of a woman traueling of childe. Vpon Damascus, Hemath and Arphad ſhall come confuſion, for they ſhall heare euell tydinges: they ſhal be roſſed to and fro like the ſee that can not ſtonde ſtill. Damascus ſhal be ſore aſrayde, & ſhal ſle, trembling ſhal come vpon her. Sorowe and payne ſhal ouer take her as a woman traueling of childe. But how ſhulde ſo worſhipfull and glorious a cite be forſaken? Heare therfore: hir yonge men ſhal fall in the ſtretes, and all hir men of warre ſhal be take awaye in that tyme, ſaieth the LORDE of hoofteſ. I will kyndle a fyre in the walles of Damascus, which ſhal coſume the palace of Benadad.

Iere. 48. f
Eſa. 17. c
Amoſ 1. a

Eſa. 21. c

As for Cedar and the kyngdome of Haſor, whom Nabuchodonosor the kyng of

The l. Chap. Fo. xlv. i

Babilon ſmote downe, the LORDE hath ſpoken thus vpon them: Arise, and get you vnto Cedar, and deſtroie the people toward the eaſte. Their tentes and their flockes ſhal they take awaye, yee their hanginges and their veſſell. Their Camels alſo ſhall they carie awaye with them. They ſhall come aboute them on euery ſyde with a fearfull crie.

ſle, get you ſoone awaye, crepe into canes, that ye maye dwell there: O ye inhabitants of Haſor, ſaieth the LORDE: for Nabuchodonosor y kyng of Babilon hath holden a counſel concernynge you, & concluded his deuice agaynſt you. Arise, & get you vpon agaynſt yonder rich & careleſſe people (ſaieth the LORDE) which haue nether gates ner doore barres, & that dwell not together. Their Camels ſhal be ſtollen, & the diones of their catell dryuen awaye.

Morouer, theſe that be ſhauen wil I ſcatre toward all the wyndes, & bringe them to deſtruction: yee & that thow their owne familiers, ſaieth the LORDE. Haſor alſo ſhall be a dwellinge for Dragons, and an everlaſtinge wilderneſſe: ſo that no body ſhal dwell there, and no man ſhal haue there his habitacion.

Theſe are the wordes, that the LORDE ſpake to the prophet Jeremij concernynge Elam, in the begynnynge of the reigne of Sedechias kyng of Juda. Thus ſaieth the LORDE of hoofteſ: Beholde, I wil breake the bowe of Elam, and take awaye their ſtrength: and vpon Elam I wil bunge the ſoure wyndes from y ſoure quarters of heauen, & wil ſcatre them agaynſt the ſame ſoure wyndes. And there ſhal be no people, but ſome of Elam ſhal ſle vnto them.

For I wil cauſe Elam be aſrayed of their enemies, & of them that ſeke their lyues: & wil bringe vpon them the indignacion of my wrath, ſaieth the LORDE. And I wil perſecute them with the ſwearde ſo longe til I haue brought them to naught. I wil ſet my ſtole in Elam, I wil deſtroie both the kyng & y prynces from thence, ſaieth the LORDE. But in proceſſe of tyme, I wil bringe Elam out of captiuyte agayne, ſaieth the LORDE.

The l. Chapter.

The wordes y the LORDE ſpake vnto the prophet Jeremij, concernynge Babilon, & the londe of the Caldees: Preach amonge the Gentiles, let youre voyce be heard, make a roke: crie out, kepe no ſylence, but ſaye: Babilon ſhal be wonne, Bel ſhal be coſounded, and Merodach ſhal be ouercome.

Eze. 2. d
Dan. 2. a

Eſa. 13. a
47. a
Iere. 51. b
31. a
Eſa. 46. a
Dan. 5. a

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The prophet Jeremy.

1 Efd. 1. a
 1 ere. 35. a
 Eze 36. f
 B
 1 ere. 30. g
 Efa. 47. a
 1 ere. 18. b
 19. b. 49. c
 E
 Exo. 21. b
 Leu. 24. d
 Iohel. 3. b

See their goddesses shall be brought to shame, and their ymages shall stonde in feare. For out of the north there shall come a people agaynst her, which shall make hir londe so waiste, that no body shall dwell therein: neither man ner beast, for they shall sle and departe from thence. In these dayes & at that tyme (saith the LORDE) the childre of Israel shall come, they & the children of Juda, wepinge & makinge haist, & shall seeke the LORDE their God. They shall axe the waye to Sion, thither shall they turne their faces, & come, and hang vpon the, in a couenaunt that neuer shall be broken.

My people hath bene a lost flocke, my shepherdes haue disceaued them, & haue made them go astraye vpon the hilles. They haue gone from the mountayne to the litle hill, & forgotten their folde. All they y came vpon them, haue deuoured the: & their enemies sayde: We haue made no faute agaynst them, for they haue displeased the LORDE, yee euen the L O R D E which is the bewtie of their rightuousnes, & y defended their fathers. Yet shall ye sle from Babilon, & departe out of y. londe of the Caldees, and ye shall be as the rammes that go before the flocke. For lo, I will wake vp an hoost of people from y. northen londe, & bringe them vpon Babilon: these shall laye sege to it, & wyne it: Their arrowes shall not mysse, like as a connyng archer shureth not wronge. And the Caldees shall be spoyled, & all they that spoyle them, shall be satisfied, saith the LORDE: because ye were so chearfull & glad, to treade downe myne heretage, & fulfilled youre pleasures, as the calves in the grasse: and triumphed ouer them like the bulles, when ye had gotten the victory. Your mothers shall be sore confounded, and they that bare you, shall come to shame. She shall be the leest set by amonge the nations, wyode, waiste, & dried vp. No man shall be able to dwell there, for the feare of y. LORDE, but she shall be whole desolate. All they that go by Babilon, shall stonde still, & be abashed, & shall wondre at all hir plagues.

Go forth in yo^r araye agaynst Babilon rounde aboute, all y that can handle bowes: shute as her, spare no arrowes, for she hath synned agaynst the LORDE. Crie out: vpon her, vpon her, agaynst her rounde aboute: she shall yelde herselfe, her foundacions shall fall, & hir walles shall come downe, for it shall be the vengeance of the LORDE. See vengeance shall be taken of her, & as she hath done, so shall she be dealt withall. They shall rote out the sower from Babilon, & him y handleth

The 1. Chap.

the sickle in harvest. For feare of the swerde of the enemye, euery man shall get him to his owne people, & euery man shall flete to his owne londe. Israel is a scatred flocke, the Lyons haue disperfed them. First the kinge of the Assirians deuoured them, last of all this Nabuchodonosor: kyng of Babilon hath bruffed all their bones.

Therefore thus saith the LORDE of hostes the God of Israel: Scholde, I will viset the kinge of Babilon & his kingdome, as I haue visited the kinge of the Assirians: and will bringe Israel agayne to his pleasaunt pasture, that he maye fede vpon Charnel & Basan, and be satisfied vpon the mount of Ephraim & Galaad. In these dayes and at the same tyme (saith the LORDE) yf the offence of Israel be sought for, there shall none be founde: If men enquire for the synne of Juda, there shall be none: for I will be mercifull vnto them, whom I suffre to remayne ouer.

Go downe (o thou avenger) into the enemies londe, & viset them that dwell therein: downe with them, and smyte them vpon the backes, saith the LORDE: do a cordinge to all, that I haue commaunded the. There is gone aboute the londe a crie of a slaughter & greate murther, namely on this maner: How happeneth it, that the hammer of the whole worlde is thus broken & bruffed in sonder? How chaunceth it, that Babilon is become a wilderness amonge the heithen on this maner? I myself haue layed wayte for the, & thou art taken: vnawarres art thou trapped & snared: for why, thou hast prouoked y. LORDE vnto anger: The LORDE hath opened his house of ordinaunce, & brought forth the weapons of his wrath. For the thinge that is done in the londe of the Caldees, it is the LORDE of hostes worke.

These thinges shall come vpon her at the last, they shall breake into hir priuy chambers, they shall leaue her as bare as stones, that be layed together vpon heapes. They shall so destroye her, y nothinge shall be left. They shall slaye all hir mightie souldyers, and put them to death. Wo be vnto the, for the daye & tyme of their visitacion is at honde. We thinke I heare already a crie, of them that be fled & escaped out of the londe of Babilon, which shewe in Sion the vengeance of the LORDE oure God, the vengeance of his temple: See a voyce of them, that crie agaynst Babilon: Call vp all the archers agaynst Babilon, pytch youre tentes rounde aboute her, that none escape. Recompence

4. Reg. 17. e
 Efa. 10. a
 4. Re. 25. b

4. Re. 19. g
 Efa. 14. d

D
 1 ere. 31. a

E

The prophet Jeremy.

Apoc. 18. b her, as she hath deserved: and accordinge as she hath done, so deale with her agayne: for she hath set vp her self agaynst the **LORDE**, agaynst y^e holy one of Israel. Therfore shal hir yongemen fall downe in the stretes, & all hir men of warre shal be roted out in y^e daye, saith the **LORDE**. Beholde, I speake vnto the (o thou proude) saith the **LORDE** God of hostes: for thy daye shal come, cuē the tyme of y^e visitaciō. And the proude shal stumbe & fall, & no man shal helpe him vp. I wil burne vp his cities with fyre, & it shal consume all that is rounde aboute him.

S Thus saith the **LORDE** of hostes: The children of Israel & Iuda suffre violence together. All they that haue them in captiuitie, kepe them fast, & wil not let them go: but their avenge & redemer is mightie, whose name is the **LORDE** of hostes: he shal manreyne their cause, he shal make the londe shake, & iudge them that dwell therein, one with another. The swearde shal come vpon the Caldees (saith the **LORDE**) vpon them that dwell in Babilon, vpon their prynces, & vpon their wyse mē: The swearde vpon their sooth sayers, (as for those, they shal become fooles.) The swearde vpon their worthies, so that they shal stonde in feare: The swearde vpon their horsmen and charettes, & vpon all the comon people that dwell vnder the: so that they all shal become like women: The swearde vpon their treasure, so that it shal be stolen awaye: The swearde vpon their waters, so that they shalbe dued vp: For the londe worshippeth ymages, & delyteth in straunge wondrous things. Therfore shal wilde beestes, Apes & Estriches dwell therein: for there shal neuer man dwell there, neher shal eny man haue his habitacion there for evermore.

Gene. 19. d

**Iere. 50. b
Deut. 29. c**

G Like as God destroyed Sodom & Gomorre, with the cities that laye there aboute, saith the **LORDE**: So shal noman dwell there also, neher shal eny mā haue there his habitacion. Beholde, there shal come a people from the north, with a greate bonde of men, & many kinges shal stonde vp from the endes of the earth: They beare bowes & buclers, cruell are they & vnnmercifull.

H Their voyce roareth like the raginge see, they ryde vpon horses, & come weapened to fight agaynst the: O Babilon. As soone as the kinge of Babilon heareth tell of them, his hondes shal waxe feable: Sorowe and heuynes shal come vpon him, as a woman trauelinge with childe. Beholde, like as the Lyon cometh vp from the pleasaunt meadowes of Iordane vnto the grene pastures

Iere. 49. c

The li. Chap. Fo. xlvij.

of Ethan, so wil I dryue the forth, and make them runne agaynst her. But whom shal I chose out, & ordeine to do this thinge? For who is like me, or who wil stryue with me? or what shepherde maye stonde agaynst me? Therfore heare the counsel that the **LORDE** hath geuen vpon Babilon, and the deuyceth that he hath taken vpon the londe of the Caldees. The leest amonge the people shal teare them in peces, & loke what pleasaunt thinge they haue: they shal laye it waist. The noyse at y^e wynnynge of Babilon shal moue the earth, & the crie shalbe herde amonge the Gentiles.

Iob. 41. a

The LI. Chapter.

Thus hath the **LORDE** sayde: Beholde, I will rayse vp a perious wynde agaynst Babilon & hir citsens, y^e beare euell will agaynst me. I wil sende also in to Babilō fanners, to fanne her out, & to destroye hir londe: for in the daye of hir trouble they shal be aboute her on enery syde. Moreover, the **LORDE** hath sayde vnto the bowmen, & to them y^e clymme ouer the walles in brest places: Ye shal not spare hir yongemē, & yll downe all hir hoost. Thus the slayne shal fall downe in the londe of the Caldees, and the wounded in the stretes. As for Israel & Iuda, they shal not be forsake of their God, of the **LORDE** of hostes, of the holy one of Israel: no, though they haue fylled all their londe full of synne. Sle awaye from Babilon, euery man saue his life. Let noman holde his tunge to hir wickednes, for the tyme of the **LORDES** vengeance is come, yee he shal rewarde her agayne. Babilon hath bene in the **LORDES** honde a golden cuppe, y^e maketh all londes droncken. Of hir wyne haue all people droncken, therfore are they out of their wittes. But sodenly is Babilon fallen, and destroyed. Mourn for her, bringe plasters for hir woundes, yf she maye peradventure be healed agayne. We wolde haue made Babilon whole (saye they) but she is not recovered. Therfore wil we let her alone, & go euery mā in to his owne countre. For hir iudgmēt is come in to heauen, & is gone vp to the clowdes. And therfore come on, we will shewe Sion the worke of the **LORDE** oure God.

**Iere. 25. b
50. a**

Iere. 50. d

Esa. 48. d

Iere. 22. c

**Esa. 21. b
Apoc. 18. a
14. b**

Make sharpe the arrowes, and fyll the quyners: for the **LORDE** shal rayse vp the spiete of the kynge of the Medes, which hath already a desyre to destroye Babilon. This shalbe the vengeance of the **LORDES**, and the vengeance of his temple.

**Iud. 2. e
1. Re. 11. e**

Set vp tokens vpon the walles of Babilon, make youre watch stronge, set yo^r watchmen in aray, yee holde priuie watches: & yet

The prophe^e Jerem^y.

for all that shall the **LORDE** go forth with the denyce, which he hath taken vpon them that dwell in Babilon.

O thou that dwellest by the greete waters, o thou that hast so greete treasure and riches, thyne ende is come: & the rekenyng of thy wynnynge. The **LORDE** of hoostes hath sworne by himselfe that he wil ouerwhelme the with men like greshoppers in nombre, which with a corage shall crie **Alarum Alarum** agaynst the. Yee euen the **LORDE** of hoostes, that with his power made the earth, with his wysdome prepayed y^e rounde worlde, & with his discrecion spred out the heavens. As soone as he letteth his voyce be herde, the waters in the ayre were scarce: he draweth vp the cloudes from the endes of the earth. he turneth y^e lightenynges to rayne, he bringeth the wyndes out of their secreete places. By the reason of wysdome, all men are become fooles. Confounded be all the casters of ymages: for y^e thynge that they make, is but disceate, & hath no breath. Vayne is it, & worthy to be laughed at: & in the tyme of visitacion it shal perish.

Neuertheles, the porcion of **Jacob** is no ne soch: but he that made all thynges, whose name is the **LORDE** of hoostes, he is the roode of his enheritaunce. Thou breakest my weapens of warre, & yet thorow the **J** haue scatred the nacions & kyngdomes: Thorow the haue **J** scatred horse & horseman, yee the charettes, & soch as sat vpon them: Thorow the **J** haue scatred man & woman, olde and yonge, bacheler & mayden. Thorow the **J** haue scatred the shepherde & his flocke, the husbandman & his catell, the prynces & the rulers. Therfore wil **J** reward the cite of **Babilon** & all hir citesyns the **Caldees**, with all the euell which they haue done vnto **Sion**: Yee that ye youre selues shall se it, saith the **LORDE**. Beholde, **J** come vpon the (thou noy some hill) saith the **LORDE**, thou that destroyest all londes. **J** wil stretch out my honde ouer the, & cast the downe from the stony rockes: & wil make the a brente hill, so that ne ther corner stones, ner pinnacles, ner foundation stones shalbe taken eny more out of the but waist & desolate shalt thou lie foreuer more, saith the **LORDE**.

Set vp a toke in the londe: blowe the trompettes amonge the heithen, prouoke the nacions agaynst her, call the kyngdomes, of **Ararat**, **Menniz** & **Ascanes** agaynst her: nombre out **Taphsar** agaynst her, bringe as greete a sorte of horses agaynst her, as yf they were greshoppers. Prepare agaynst them y^e

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people of the **Needes** wth their kynges, prynces & all their chiefe rulers, yee and the whole londe that is vnder them.

The londe also shal shake & be afrayed, when the denyce of the **LORDE** shall come forth agaynst **Babilon**: to make the londe of **Babilon** so waist, that no mā shal dwell eny more therein. The Worthies of **Babilon** shal leaue the batell, & kepe them selues in stronge holdes, their strength hath fayled them, they shalke like women. Their dwellinge places shal be brent vp, their barres shalbe broken. One pursenaunt shal mete another, yee one poste shal come by another, to bringe the kyng of **Babilon** tydinges: that his cite is taken in on euery syde, the foordes occupyde, the fennes brent vp, and the souldyers sore afrayed.

So thus saith the **LORDE** of hoostes the **God** of **Israel**: The daughter of **Babilon** hath bene in hirtyme like as a thiesfshinge floore, but shortly shal hir harvest come. **Nabuchodonosor** the kyng of **Babilon** hath deuoured and destroyed me, he hath made me an emptie vessell. he swallowed me vp like a **Dragon**, and fylled his bely with my delicacies: he hath cast me out, he hath taken my substance awaye, & the thynge that was left me hath he caried vnto **Babilon**, saith the daughter, that dwelleth in **Sion**: Yee & my blonde also, vnto the **Caldees**, saith **Jerusalem**. Therfore thus saith the **LORDE**: Beholde, **J** wil defende thy cause, & avenge thee: **J** will drynke vp hir see, & drye vp hir water sprynges.

Babilon shal become an heape of stones, a dwellinge place for dragons, a fearfulness & woundinge, because no man dwelleth there. They shal roare together like lyons, & as the yongelyons when they be angrie, so shal they bede them selues. In their heate **J** shal set drynke before the, & they shalbe dryncken for ioie: Then shal they slepe an euerlastinge slepe, & neuer wake, saith the **LORDE**. **J** shal carie them downe to be slayne like shepe, like wethers & gootes. O, how was **Sesah** wonne: O, how was the glory of y^e whole londe taken: how happeneth it, that **Babilon** is so wondrous at amonge the heithen: The see is rysen ouer **Babilon**, & hath couered her with his greete waves. Hir cities are layed waist, the londe lieth vnbuylded and voyde: it is a londe, where no man dwelleth, & where no mā traueleth thorow. Moreover, **J** wil vyset **Bel** at **Babilon**: & the thynge that he hath swallowed vp, that same shal **J** plucke out of his mouth. The Gentiles also shal

Amos 6. c
Ierc. 22. a

Ierc. 10. b

psal. 134. b

Esa. 44. c
Baru. 6. a

Esa. 21. c

G
Ierc. 31. b

Ierc. 50. a
Esa. 46. a
Dan 14. d

The prophet Jeremy.

runne no more vnto him, yee and the walles of Babilon shal fall.

1. Cor. 6. c.
Esa. 51. b

O my people, come out of Babilon, that euery man maye saue his life, from the fearful wrath of the LORDE. Be not faynte heret, 2 feare not at euery rumoure that shal be herde in the londe: for euery yeare bringeth new trydinges, yee straunge wickednes and lordshipe. And lo, the tyme commeth that I wil vsyet the ymages of Babilon, and the whole londe shal be confounded, yee and hir slayne shal lie in the myddest of her. Heauen and earth with all that is therein, shall reioyce ouer Babilon, when the destroyers shal come vpon her from the north, saith the LORDE.

Apoc. 18. c

Iere. 50. c

Like as Babilon hath beaten downe and slayne many out of Israel, so shal there fall many, and be slayne in all hir kyngdome. Ye that haue escaped the swearde, haist you, stande not still, remembre the LORDE a farre off: and thinke vpon Jerusalem, for we were ashamed to heare the blasphemies: oure faces were couered with shame, because the straunge aleaunces came in to the Sanctuary of the LORDE. Wherefore beholde (saith the LORDE) the tyme commeth, that I wil vsyet the ymages of Babilon, and thorow the whole lode they shal mourne and fall. Though Babilon clymmed vp in to heauē, and kepte her power an hie: yet shal I sende her destroyers, saith the LORDE.

Iere. 49. d

A piteous crie shal be herde from Babilon, and a greate mysery from the londe of the Caldees: when the LORDE destroyeth them, and when he dryueth out the hie stomack 2 proude boostinge, where with they haue bene as furious, as the waves of greate water floudes, and made greate crafes with their wordes. For the destroyers shal come vpon her (euē vpon Babilon) which shal take hir worthies, and brake their bowes: for God is disposed to avenge him self vpon them, 2 sufficiently to recompence the. Yee (saith the LORDE) I will make their prynces, their wyse men, their chiefe rulers 2 all their worthies, droncke: so that they shal slepe an euerslaping slepe, and neuer wake: Thus saith the kyng, whose name is the LORDE of hostes.

Moreover, thus saith the LORDE of hostes: The thicke wall of Babilon shal be broken, and hir proude gates shal be brente vp. And the thing that the Gētiles and the people haue wrought with greate trauayle and labour, shal come to naught, and be consumed in the fyre.

The liij. Chap. Fo. xlvij.

This is the charge that Jeremy gaue vnto Sarias the sonne of Nerias, the sonne of Maasia, when he wente towarde Babilon with Sedechias the kyng of Iuda, in the fourth yeare of his reigne. Now this Sarias was a peaceable prynce. Jeremy wrote in a booke, all the misery that shulde come vpon Babilon, yee and all these sermons that be written agaynst Babilon, and gaue Sarias this charge: When thou comdest vnto Babilon, set that thou rede all these wordes, and saye: O LORDE, thou art determed to rote out this place, so that nether people nether catell shal dwell there eny more, but to lie waiste for ever: and when thou hast redde out the booke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: Euen thus shal Babilon syncke, 2 be thrust downe with the burthen of trouble, that I will bringe vpon her: so that she shal neuer come vp agayne. Thus farre are the preachinges of Jeremy.

Apoc. 18. c

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Sedechias was xxi. yeare olde, when he was made kyng, 2 he reigned xj. yeare in Jerusalem. His mothers name was Hamichal, Jeremies doughter of Lobna. he lyued wickedly before the LORDE euē as Joachim dyd. Wherefore the LORDE was angrie at Jerusalem 2 Iuda, so longe till he had cast the out of his presence. And Sedechias fel from the kyng of Babilon. But in the x. yeare of his raigne, In the tenth Moneth, the tenth daye of the Moneth it happened, that Nabuchodonosor kyng of Babilon with all his hooft came before Jerusalem, 2 beseged it, 2 made them bulwarkes rounde aboute it. And this beseginge of the cite endured vnto the xj. yeare of kyng Sedechias.

21

4. Re. 24. 8
2. Par. 36. b

Iere. 39. a

4. Re. 25. 2

And in the fourth Moneth, the ix. daye of the Moneth, there was so greate hunger in the cite: that there were no more vitayles for the people of the londe. So all the soul-dyers brake awaye, and fled out of the cite by night, thorow the waye of the poite betwene the two walles by the kynges garden. Now the Caldees had compassed the cite rounde aboute, yet wente these men their waye towarde the wilderness.

Iere. 38. b
39. a

And so the Caldees folowed vpon them, and toke Sedechias the kyng in the felde of Jericho, when his hooft was runne from him. So they caried the kyng awaye prisoner to Reblatha, vnto the kyng of Babilon in the londe of Hemath, where he gaue iudgment vpon him.

Iere. 39. b

The kyng of Babilon also caused Sedechias

The prophet Jeremy.

sonnes be slayne before his face, yee 7 put all the prynces of Iuda to death at Reblatha. Morouer he put out the eyes of Sedechias, caused him be bounde with cheynes, to be carried vnto Babilon: 7 let him lie in prison, till he dyed.

Now y^e tenth daye of the fyfth Moneth in the xixth yere of Nabuchodonosor kynge of Babilon, Nabusaradan the chiefe captayne and the kynge of Babilons seruantes came vnto Jerusalem, 7 brent vp the house of the LORDE. He brent vp also the kynges palace, all the houses 7 all the gorgeous buyldinges in Ierusalē. And the whole hoost of the Caldees y^e were with the chiefe captayne, brake downe all the walles of Jerusalem rounde aboute.

E As for the poore people 7 soch folke as yet was left in the cite, which also were fallen to the kynge of Babilon, yee 7 what people as yet remayned: Nabusaradan the chiefe captayne caried them awaye prisoners. But y^e poore people of the countre, dyd Nabusaradan the chiefe captayne leaue in the iorde, to occupie the vynyardes 7 felde. The Caldees also brake the brasen pilers, that were in the house of the LORDE, yee the seate and the brasen lauer that was in the house of y^e LORDE: 7 caried all the metall of them vnto Babilon. They toke awaye also the Cauldrons, shouels, flesh hokes, sprinklers, spones 7 all the brasen vessell that was occupide in the seruyce: with the basens, colepannes, sprinklers, pottes, candilstickes, spones, and cuppes: wherof some were of golde, and some of syluer.

3.Re.7. The chiefe captayne toke also the two pilers, the lauer, the xij brasen bullockes y^e stode vnder y^e seate, which kynge Salomon made in the house of the LORDE: 7 all the vessell conteyned so moch metall, that it might not be weyed. For euery piler was xviij cubites hie, 7 the rope that went aboute it, was xij cubites, 7 foure fingers thicke and rounde. Now vpon the rope were brasen knoppes, 7 euery knoppe was fyue cubites hie: 7 vpon the knoppes were whopes, 7 pomgranates rounde aboute of clene brasse.

After this maner were both the pilers fashioned with the pomgranates, wherof there were an hundred 7 xviij, which han

The liij. Chap.

ged vpon the whoopes rounde aboute. The chiefe captayne also toke Sarias y^e hie prest, 7 Sophonias that was chiefe next him, and the thre keepers of the treasury. He toke out of the cite a chamberlayne which was a captayne of the souldyers, 7 seuen men that were the kynges seruantes, which were founde in the cite: 7 Sepher a captayne that vsed to muster the men of warre: with lx men of the countre that were taken in the cite. These Nabusaradan the chiefe captayne toke, 7 caried them to the kynge of Babilon vnto Reblatha: and the kynge of Babilon caused them to be put to death at Reblatha in the londe of Remath. And thus Iuda was ledde awaye captyue, out of his owne londe.

This is the summe of the people, whom Nabuchodonosor ledde awaye captyue.

In the seuenth yere of his reigne, he caried awaye of y^e Iewes, thre thousande thre and twenty. In the xviij yere Nabuchodonosor caried awaye from Jerusalem eight hundred 7 xxiij personnes. In the xxij yere of Nabuchodonosor Nabusaradan the chiefe captayne, toke awaye seuen hundred 7 xlv Iewes prisoners. The whole summe of all the prisoners, is foure thousande and sex hundred.

In the xxxvij yere after that Joachim the kynge of Iuda was caried awaye in the xxv daye of the xij Moneth, Euilmerodach kynge of Babilon (the same yere y^e he reigned) gaue Joachim the kynge of Iuda his pardon, and let him out of prison, and spake louyngly to him: And set his trone aboue y^e trones of the other kynges that were with him in Babilon. He chaunged also the clothes of his prison, yee and he ate with him all his lifelonge. And he had a cōtinuall luyngge geuen him of the kynge of Babilon, euery daye a certayne thinge allowed him, all the dayes of his life, vntill he dyed.

(*)

The ende of the prophet Jeremy.

The Lamentacions of Jeremý. Chap. i. Fo. xlix.

The Lamenta-
cions of Jeremý.

And it came to passe after Is-
rael was brought into captiuyte, and Je-
rusalem destroyed: that Jeremý the pro-
phet sat wepinge, mournynge and makin-
ge his mone in Jerusalem: so that wth an
heuy herte he sighed, & sobbed, sayenge:

The first Chapter.

As, how sitteth the cite so desolate, y^f
some tyme was full of people: how is
she become like a wedowe, which was
the lady of all nacions: how is she
brought vnder tribute, that ruled all londes?

She wepeth sore in the night, so that y^f
teares runne downe hir chekes: for amonge
all hir louers, there is none, that geueth her
eny comforte: yee hir nexte frendes abhoire
her, & are become hir enemies.

Juda is taken prisoner, because she was
defyled: & for seruynge so many straunge god-
des, she dwelleth now amonge the heithen.
She fyndeth no rest, all they that persecuted
her, toke her, and so she dwelleth amonge hir
enemies.

The stretes of Sion mourne, because no
man commeth more to the solempne feastes:
All hir gates are desolate, hir prestes make
lamentacion, hir maydens are carefull, and
she herself is in greate heuynesse.

Hir enemies are fallen vpon hir heade, &
haue put her to shame: because the LORDE
hath chastened her for hir greate wickednes:
hir children are ledde awaye captiue before
their enemye.

All the bewtie of the doughter of Sion
is awaye, hir prynces are become like we-
thers, that fynde no pasture. They are dry-
ue awaye before their enemye, so that they ha-
ue no more power.

Now doth Jerusalem remembre the ty-
me of hir misery & disobedience, yee the ioya
& pleasure y^f she hath had in tymes past: seyn-
ge hir people is brought downe thorow the
power of their enemye, & there is no man for
to helpe her: hir enemies stode lookinge at her
and laugh hir Sabbath dayes to scorne.

Jerusalem synned ever more & more, ther-
fore is she come in decaye. All they that had
her in honoure, despise her: for they haue sene
hir fylthynesse. See she sigheth, and is a sha-
med of herselfe.

Hir sayntes are defyled, she remembred not

what wolde folowe: therfore is hir fall so
greate, and there is no mā to comforte her. O
LORDE, cōsidre my trouble, for myne enemye
hath the vpper honde.

The enemye hath put his honde to all the
precious thinges that she had, yee euen befo-
re hir eyes came the heithen in and out of
the Sanctuary: whom thou (neuertheles) Deu. 31. a
hast forbydden to come within thy congre-
gacion.

All hir people seke their bried with heuy-
nes, & loke what precious thinge euery man
hath, that geueth he for meate, to saue his li-
fe. Considre (O LORDE) and se, how vyle I
am become.

O ye all that go fore by, beholde and se,
y^f there be eny sorowe like vnto myne, wher
with the LORDE hath troubled me, in the
daye of his fearefull wiath.

From aboue hath he sent downe a fyre, D
in to my bones and chastened me: he hath
layed a net for my fete, and throwne me wy-
de open: he hath made me desolate, so that I
must euer be mournynge.

The yocke of my transgression is come at
the last, with his honde hath he taken it vp,
and put it aboute my neck. My strength is
gone: the LORDE hath deliuered me into
those hondes, wherout I can not quyte my-
self.

The LORDE hath destroyed all the might
tie men, that were in me. He hath proclaimed
a feast, to slaughter all my best wē. The LOR-
DE hath troden downe the doughter of Ju-
da, like as it were in a wyne presse.

Therfore do I wepe, and myne eyes gus-
she out of water: for the cōforter that shul-
de quyen me, is farre frome. My children
are dryuen awaye, for why? the enemye hath
gotten the ouer honde.

Sion casteth out hir hōdes, and there is
no man to comforte her. The LORDE hath
layed the enemies rounde aboute Jacob,
and Jerusalem is as it were a menstruous
womā, in the myddest of them.

The LORDE is rightuous, for I haue pro-
uoked his countenance vnto anger. O take
hede all ye people, and considre my heuynes:
My maydens and my yonge men are led a-
waye into captiuyte.

I called for my louers (but they begyled
me:) for my prestes and councelers, but they
perished: euen while they sought for meate,
to saue their lyues.

Considre (O LORDE) how I am troubled,
my wombe is disquieted, my herte turneth
aboute in me, and I am full of heuynes. The

The Lamentacions of Jeremy.

Chap. ij.

swearde hurte me without, and within I am like vnto death.

W They heare my mournynge, but there is none that wil comforte me. All myne enemies haue herde of my trouble, and are glad therof, because thou hast done it. But thou shalt brynge forth the tyme, when they also shal be like vnto me.

N From the shall come all their aduersite: thou shalt plucke them awaye, eue as thou hast plucked me, because of all my wickednesse. For my sorow is very greate, and my herte is heuy.

The II. Chapter.

W Las, how hath y^e LORDE darkened the doughter of Sion so sore in his wrath? As for the honoure of Israel, he hath casten it downe from heauen: how happeneth it, that he remembred not his owne fore stole, when he was angrie?

Tren. 4. b

1. Par. 19. a
Psal 98. a

The LORDE hath cast downe all the glory of Jacob without eny fauoure: All the stronge places of the doughter Juda hath he broken in his wrath, & throwne them downe to the ground: hir kyngdome & hir prynces hath he suspended.

In the wrath of his indignacion he hath broken all the horne of Israel: he hath drawe his right honde from the enemy: yee a flame of fyre is kyndled in Jacob, & hath consumed vp all rounde aboute.

He hath bent his bowe like an enemy, he hath fastened his right honde as an aduersary: and euery thinge that was pleasur to se, he hath smytten it downe. He hath poured out his wrath like a fyre, in to the tabernacle of the doughter Sion.

The LORDE is become, like as it were an enemy, he hath cast downe Israel & all his places: yee all his stronge holdes hath he destroyed, and fylled the doughter of Juda wth moch sorow and heuynesse.

Hir tabernacle (which was like a garden of pleasure) hath he destroyed: hir hie sollepne feastes hath he put downe. The LORDE hath brought it so to passe, that the hie sollepne feastes and Sabbathes in Sion, are clene forgotten. In his heuy displeasure hath he made the kyng & prestes to be despised.

lat. 4. b

The LORDE hath forsaken his owne aulter, & is wroth with his owne Sanctuary, & hath geuen the walles of their towres in to the hondes of the enemy. Their enemies made a noyse in the house of the LORDE, as it had bene in a sollepne feast daye.

The LORDE thought to breake downe the walles of the doughter Sion, he spied out his lyne, & diene not in his honde, till he had

destroyed them. Therfore mourne the turrets and the broken walles together.

Hir portes are casten downe to the ground, hir barres are broken & smytten in sonder: hir kyng & prynces are caried awaye to the Gētiles. They haue nether lawe ner prophetes, ner yet eny vision from the LORDE.

lere. 51. b

The Senatours of the doughter Sion sit vpon the grounde in sylence, they haue strowed ashes vpon their heades, and gyrded them selues with sackcloth. The maydens of Ierusalem hange downe their heades to the grounde.

Myne eyes begynne to fayle methow wepinge, my body is disquieted, my leuer is poured vpon the earth, for the greate hurte of my people, seynge the children and babes dyd sworne in the stretes of the cite.

Tren. 1. a

Euen when they spake to their mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cite, like as they had bene wounded, and some dyed in their mothers bosome.

What shal I saye of the (O thou doughter Ierusalem) to whom shal I like the? To whom shal I compare the (O thou doughter Sion) to comforte the withall? Thy hurte is like a mayne see, who maye heale the?

Thy prophetes haue looked out vayne & foolish thinges for the, they haue not shewed the of thy wickednesse, to kepe the from captivity: but haue overladen the, and thow falsedescatred the abroad.

lere. 5. b

14. b. 3. c

27. b. 29. b

All they that go by the, clappe their hondes at the: hissinge and wagginge their heades vpon the doughter Ierusalem, and saye: is this the cite that men call so fayre, wherein the whole londe reioyseth?

All thine enemies gape vpon the, whisperinge and bytinge their teeth, sayenge: let vs deuoure, for the tyme that we looked for, is come: we haue founde and sene it.

The LORDE hath fulfilled the thinge, that he was purposed to do: and persoumed that he had deuysed longe agoo: he hath destroyed, and not spared. He hath caused thine aduersary to triumphe ouer the, and set vp the horne of thine enemy.

Let thine hert crie vnto the LORDE, O thou cite of the doughter Sion: let thy teares rüne downe like a ryuer daye & night: rest not, & let not the aple of thine eye leaue of.

Deu. 4. c

30. a

lere. 29. c

Stonde vp, and make thy prayer in the first watch of the night, poure out thine hert like water before the LORDE: lift vp thine hondes, for the lyues of thy yonge children, that dye of hunger in the stretes.

De

The Lamentacions of Jeremy. Chap. iij. Fo. l.

7 Beholde (O LORDE) & conside, why hast thou gathered me vp so clene? Shal the women then eate their owne frute, euen children of a spanne longe? Shal the prestes and prophetes be slayne thus in the Sanctuary of the LORDE?

W Yonge & olde lye behinde the stretes vpon the grounde, my maydens & yonge men are slayne with the swearde: whom thou in the daye of thy wrothfull indignacion hast put to death: Yee euen thou hast put them to death, & not spared them.

N My neighbours that are rounde aboute me, hast thou called, as it were to a feast daye: so that in the daye of the LORDES wraith none escaped, nether was eny left behinde. Those that I had brought vp & nourished, hath myne enemy destroyed.

The III. Chapter.

A **I** Am the mā, that (thorow the rodd of his wraith) haue experiece of misery. He dioune me south, and led me: yee into darcknesse, but not into light.

N Agaynst me only he turneth his honde, & layeth it ener vpon me.

3 My flesh & my synne hath he made olde, and my bones hath he brused.

3 He hath buylded rounde aboute me, & closed me in with gall and trauaile.

3 He hath set me in darcknesse, as they that be deed for ever.

3 He hath so hedged me in, that I can not get out, & hath layed heuy lynces vpon me.

3 Though I crie & call piteously, yet heareth he not my prayer.

3 He hath stopped vp my wayes with four squared stones, & made my pathes croked.

7 He layeth waite for me like a Bere, and as a lyon in a hole.

7 He hath marred my wayes, and brokē me in peces, he hath layed me waist altogether.

7 He hath bent his bowe, and made me as it were a marck to shute at.

N The arrowes of his quyuer hath he shot, euen into my reynes.

N I am laughed to scorne of all my people, they make songes vpon me all y daye longe.

N He hath fylled me with bytternesse, & geuen me wormwood to drynke.

7 He hath synytten my teth in peces, & rolled me in the dust.

7 He hath put my soule out of rest, I forget all good thinges.

7 I thought in myself: I am vndone, there is no hope for me in the LORDE.

7 O remembre yet my misery and my trouble, the wormwood and the gall.

Yee thou shalt remembre them, for my soule melteth awaye in me.

Whyle I cōsidre these thinges in my hert, I get a hope agayne.

Namely, that the mercies of the LORDE are not clene gone, & that his longynge kyndnesse ceaseth not.

His faithfulness is greate, and renueth it self as the moynynge.

The LORDE is my porcion (saith my soule) therfore wil I hope in him.

O how good is the LORDE vnto thē, that put their trust in him, and to the soule that seeketh after him?

O how good is it with stillnesse to waite and tarie, for the health of the LORDE?

O how good is it for a man, to take the yock vpon him from his youth vp?

He sitteth alone, he holdeth him still, and dwelleth quietly by him self.

He layeth his face vpon the earth, yf (per case) there happen to be eny hope.

He offereth his cheke to the smyter, he will be content with reproofes.

For the LORDE wil not forsake for ever.

But though he do cast of, yet (acordinge to y multitude of his mercies) he receaueth to grace agayne.

For he doth not plage, & cast out the children of men from his herte.

To treade all the prisioners of the earth vnder his fete.

To moue the iudgment of man before the most highest.

To condemne a man in his cause: The LORDE hath no pleasure in such thinges.

What is he then that saith: there shulde somthinge be done without the LORDES commaundement?

Out of the mouth of the most highest goeth not euell and good.

Wherfore them murmureth the lyuinge man? let him murmoure at his owne synne,

Let vs loke well vpon oure owne waies, & remembre oure selues, and turne agayne to y LORDE.

Let vs lift vp oure hertes with oure hondes vnto the LORDE, that is in heauen.

We haue bene dyssemblers & haue offended, wilt thou therfore not be increased?

Thou hast couered vs in thy wraith, & persecuted vs, thou hast slayne vs without eny fauoure.

Thou hast hyd thy self in a cloude, that oure prayer shulde not go thorow.

Thou hast made vs outcastes, and to be despysed amonge the heithen.

The Lamentacions of Jeremy. The iiii. Chap.

y All our enemies gape vpon vs.
 y Feare and snare is come vpon vs, yee des-
 pite and destruccion.
 y Wholer yuers of water gusheth out of my
 ne eyes, for the greate hurte of my people.
 d Myne eyes runne, and can not ceasse, for
 there is no rest.
 d O LORDE, when wilt thou loke downe fro
 heauen, and confidre?
 d Myne eye breaketh my herte, because of
 all the doughters of my cite.
 y Myne enemies hunted me out sharply li-
 ke a hyde, yee and that with out a cause.
 y They haue put downe my life into a pit-
 te, and layed a stone vpon me.
 y They poured water vpon my heade, then
 thought I: now am I yndone.
 p I called vpon thy name (O LORDE) out
 of the depe pitte.
 p Thou hast herde my voyce, & hast not tur-
 ned away thine eares fro my sighinge and
 crienge.
 p Thou hast enclyned y self vnto me, whē
 I called vpon the, & haist sayde: feare not.
 y Thou (O LORDE) hast maintened the cau-
 se of my soule, and hast redemed my life.
 y O LORDE, thou hast sene my blasphemers,
 take thou my cause vpon the.
 y Thou hast well considered how they go a-
 bonte to do me haime, & that all their coun-
 cels are agaynst me.
 w Thou hast herde their despytesfull wor-
 des (O LORDE) yee and all their ymagina-
 cions agaynst me.
 w The lippes of myne enemies, & their deny-
 ces that they take agaynst me, all the daye
 longe.
 w Thou seist also their sittinge downe and
 their rysinge vp, they make their songes of
 nothinge but of me.
 n Rewarde them (O LORDE) acordinge to
 the workes of their bondes.
 n Geue them y thinge, that their owne her-
 te is afrayed of: euen thy curse.
 n Persecute them, (O LORDE) with thy in-
 dignacion, & rote them out from vnder the
 heauen. The iiiij. Chapter.
 A **Q** How is the golde become so dymme?
 A How is the goobly coloure of it so
 soie chaunged? and the stones of y
 Sanctuary thus scatted in the corner of eue-
 ry strete?
 y The children of Sion that were allwaye
 in honoure, & clothed with y most precious
 golde: how are they now become like the
 earthen vessels which be made with the pot-
 ters honde?

The Lamyas geue their yonge ones suck
 w bare brestes: but the doughter of my peo-
 ple is cruel, and dwelleth in the wyldernes:
 like the Estriches.

The tonges of the suckinge children, cle-
 me to y rose of their mouthes for very thirst.
 The yonge children are bred, but there is no-
 man, that geueth it them.

They that were wonte to saye delicat-
 ly, perishe in the stretes: they that afore were
 brought vp in purple, make now moch of
 donge.

The synne of the doughter of my people
 is become greater, then y wickednesse of So-
 dome, that sodely was destroyed, and not ta-
 ken with bondes. Gen. 19. e

Hir absteyners (or Nazarees) were why-
 ter then y snowe or mylke: their coloure was
 fresh read as the Corall, their beutie like the
 Saphyre.

But now their faces are very black: In so
 moch, that thou shuldest not knowe them in
 the stretes. Their skynne cleueth to their bo-
 nes, It is wythered, and become like a drye
 stock. Psal. 107. a

They that be slayne with the swearde, are
 happier, then sodas dye of hunger, and pe-
 rishe awaye famishinge for the frutes of the
 felde.

The womē (which of nature are pitefult)
 haue sodden their owne children with their
 bondes: that they might be then meate, in y
 miserable destruccion of the doughter of my
 people. Deu. 28. e
4 Re. 6. f
Tren. a. e

The LORDE hath perfourmed his heuy
 wrath: he hath poured out the furiousnes of
 his displeasure. He hath kindled a fyre in Si-
 on, which hath consumed the foundations
 therof. Tren. a. a

Neither the Kinges of the earth, ner all y
 inhabitours of the worlde, wolde hane bele-
 ued, that the enemye & aduersary shulde hane
 come in at the gates of the cite of Ierusalem.

Which neuertheles is come to passe for y
 synnes of hir prophetes, and for the wicked-
 nes of hir prestes, that haue shed innocentes
 bloude within her.

So that these blynde men wōte stemblyn-
 ge in the stretes, and stayned them selues w
 bloude, which els wolde touche no bledy
 cloth.

But they cried vnto euery mā: fle the stay y
 nyng, awaye, get you hēce, touch it not. Ye
 (sayde they) ye must be brent, ye must dwel
 amonge the Gentiles, & hyde no longer here.

The countenanne of the LORDE hath
 banyshe them, & shal neuer loke more vpon

The Lamentacions of Jeremý. Chap. v. Fo. li.

them: For they them selues nether regarded the prestes, nor pitied their elders.

D Wherfore yet oure eyes sayle vs, whyle we loke for vayne helpe: seynge we be euer waitynge vpon a people, that can do vs no good,

x They laye so sharpe waite for vs, that we can not go safe vpon the stretes: for oure ende is come, oure dayes are fulfilled, oure ende is here.

p Oure persecuters are swifter then the Agles of the ayre: they folowed vpon vs ouer the mountaynes, and layed wait for vs in y wilderness.

Gen. 2. b **7** The very bieth of oure mouth: euen the anoynted **LORDE** himself shalbe take in oure synnes, of whom we saye: Under his shadowe we shalbe preserued amonge the heithen.

W And thou (**O** doughter **E**dom) that dweldest in the londe of hus, be glad and reioyce: for the cuppe shal come vnto the also, which whē thou suppest of, thou shalt be droncke.

n Thy synne is wel punished (**O** thou doughter **S**ion) he shall not suffie the to be caried awaye any more. But thy wickednesse (**O** doughter **E**dom) shall he vsset, and for thy synnes sake, he shall lede the into captiuite.

The V. Chapter.

Alto remēbraunce (**O** **LORDE**) what we haue suffred, cōsidre and se oure cōfucion. Oure enheritaunce is turned to the straungers, & oure houses to the aleauntes. We are become carefull and fatherlesse, and oure mothers are as the wydowes. We are fayne to drynke oure owne water for moneye, and oure owne wod must we bye with moneye. Oure neckes are vnder persecucion, we are weery, and haue no rest.

Afore tyme we yelded oure selues to the Egipcians, and now to the Assirians, only that we might haue bried ynough. Oure fathers (which now are gone) haue synned, & we must beare their wickednesse. Seruauntes haue the rule of vs, and no man deliuereth vs out of their hōdes. We must get o' lyuyng with the parellof oure lyues, because of the drouth of the wilderness.

Iere. 31. c
Eze. 18. a

B Oure synne is as it had bene brent in an oven, for very sore hunger. The wyues are rashed in **S**ion, & the maydens in the cities of **J**uda. The prynces are hanged vp with the honde of the enemies, they haue not spared the olde sage men, they haue taken yonge mens lyues from them, and the boyes are hanged vp vpon trees. The elders syt no more vnder the gates, and the yonge men vse no

more playenge of Musick. The ioye of oure herte is gone, oure mery quere is turned in to mourninge. The garlande of oure heade is fallen: alas, that euer we synned so sore.

Therfore oure hert is full of heuynesse, & oure eyes dymme: because of y hill of **S**ion that is destroyed, In so moch, that the fores runne vpon it. But thou (**O** **LORDE**) that remainest for euermore, and thy seate woulde with out ende: Wherfore wilt thou still forget vs, and forsake vs so longer? **O** **LORDE**: Turnethou vs vnto the, & so shal we be turned. Renue o' daies as in olde tyme, for thou hast now banished vs longe ynough, and bene sore displeased at vs. **Iere. 31. c**

The ende of the Lamentacions
of Jeremý.

The Prophet Baruch.

What Baruch conteyneth.

Chap. I. Baruch readeth the boke before the kynge and all the people, which sende money to **J**erusalem.

Chap. II. They knowlege, that they haue deserued punysshment: God promyseth them foreuenesse.

Chap. III. They praye hartely beinge in prison, and he exorteth them to amende.

Chap. IIII. A sermon to the people, with an exortacion to pacience.

Chap. V. He conforteth them, and sheweth the vocation of the heithen.

Chap. VI. A copie of the epistole, that Jeremý sent to the Jewes, which were led awaye prisoners vnto **B**abylon.



These are the wordes of the boke, that Baruch the sonne of **N**erias the sonne of **M**aasia, the sonne of **S**edechias, the sonne of **S**edei, the sonne of **Z**elchia, wrote at **B**abylon in the fiftch yere the seuēth daye of the moneth: what tyme as the **C**aldees wanne **J**erusalem and brent it. **4. Re. 15. b**

The prophet Baruch.

The first Chapter.



Ald Baruch dydrede the wordes of this boke, that Jechonias the sonne of Joachim kynge of Juda might heare: and in the ptesence of all the people, that were come to heare the boke: yee and before all the noble kynges sonnes, before y lordes of the counsell and elders: and before the whole people, from y lowest vnto the hiest: before all them that dwelt at Babilon, by y water of Sodi. Which when they herde it, wepte, fasted, and praycd before the LORDE.

B They made a colleccion also of money, accordinge to euery mans power, and sent it to Jerusalem vnto Joachim the sonne of Zeldia the sonne of Salon prest, with y other prestes: and to all the people which were w him at Jerusalem, what tyme as they had gotten the ornamente of the temple of y LORDE (that were taken awaye out of the temple) that they might bringe them agayne in to the londe of Juda, the x. daye of the moneth Siban: namely, syluer vessel, (which Sedechias the sonne of Josias kyng of Juda had made.) After that Nabuchodonosor kyng of Babilon had take Jechonias, with all his prynces, lordes, and all the people, and led them captiue from Jerusalem vnto Babilon.

C And they sayde: Beholde, we haue sent you money, to bye you burnt offerynges and incense withall: make you vnteuend bled, z offere for synne vpon the altier of the LORDE oure God. And praye for the prosperite of Nabuchodonosor kyng of Babilon, and of Baithasar his sonne: y their dayes maye be vpon earth, as the dayes of heauen: that God also maye geue vs strength, and lighten oure eyes: that we maye lye vnder the defence of Nabuchodonosor kyng of Babilon, and vnder the proteccion of Balthasar his sonne: that we maye longe do them seruyce, and fynde fauoure in their sight. Praye for vs also vnto the LORDE oure God, for we haue synned agaynst the LORDE oure God, and vnto this daye is not his wiath turned yet a waye from vs. And se that ye rede this boke (which we haue sent vnto you to be rehearsed in the temple of the LORDE) vpon the hye dayes, and at tyme conuenient.

D Thus shal ye saye: The LORDE of God is rightuous, but we are worthy of cofusion z shame: like as it is come to passe this daye, vnto all Juda, z to euery one y dwellerh at Jerusalem: to of kynges, prynces, prestes, pro-

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phetes z to oure fathers. We haue synned before the LORDE oure God, we haue not put oure trust in him, ner geuen him credence: we haue not obeyed him, we haue not hearkened vnto the voyce of the LORDE oure God, to walke in the commaundementes that he gaue vs. Sens the daye that he brought oure forefathers out of the londe of Egypte vnto this present daye, we haue bene euer a mysbeluyng and an vnfaithful people vnto y LORDE oure God: destroyenge oure selues utterly, and shrenkinge backe, that we shulde not heare his voyce.

Wherfore there are come vpon vs greate plagues z dyuerse curses, like as the LORDE deuysed by Moses his seruait: which brought oure forefathers out of the lode of Egypte, to geue vs a lode, that floweth with mylcke and hony, like as it is to se this daye. Neuertheles, we haue not hearkened vnto the voyce of the LORDE oure God, accordinge to all the wordes of the prophetes, whom he sent vnto vs and to oure rulers: but euery man followed his owne mynde and wicked ymaginacion: to offere vnto straunge goddes, and to do enel in the sight of the LORDE oure God.

The II. Chapter.

For the which cause the LORDE oure God hath persourmed his denyce, wherof he certified vs, and oure hea des that ruled in Jerusalem: yee and oure kynges, oure prynces, with all Israel and Juda. And soch plagues hath y lorde brought vpon vs, as neuer came to passe vnder the heaue: like as it is fulfilled in Jerusalem, accordinge as it is witten in the lawe of Moses: that a man shulde eate y flesh of his owne sonne, z the flesh of his owne doughter. Moreover, he hath deluyered them in to the bondes of all the kynges, y are rounde aboute vs (to be confounded and desolate) z scatred the abroad in all londes z nacids. Thus are we brought beneth z not aboue, for we haue synned agaynst the LORDE of God, z not bene obedient vnto his voyce. Therefore y LORDE of God is rightuous, z we with of fathers (as reason is) are brought to open shame, as it is to se this daye. And as for these plagues y are come vpon vs already, y LORDE had deuycd the for vs: yet wolde we not praye vnto y LORDE oure God, y we might euery ma turne fro his vngodly wayes. So y LORDE hath caused soch plagues to come vpon vs, for he is rightuous in all his workes, which he hath commaunded vs: which we also haue not done, ner hearkened vnto his voyce, for to walke in y commaundementes of y LORDE, y he had geue vnto vs.

Leui. 24.
Deu. 28.
Exo. 12. 31
14

Dan. 9. b

Deu. 28. c
4 Re. 6. f
Tren. 4. b

Baruc. 1. d

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Exo. 7. 8. 9
O. 11. 11. 13. 14

C
Dan. 9. c

a. Par. 6. c

Deu. 28. c
Esa. 63. c

Psal. 113. c

And now O LORDE God of Israel, thou that hast brought thy people out of the lande of Egypte with a mightie hande, with tokens and wonders, with thy greates power ad outstretched arme: and hast gotten thy selff a name, as it is come to passe this daye: O LORDE oure God, we haue synned, we haue done wickedly, we haue behaued oure selues vngodly in all thy rightuousnes. Turne thy wrath fro vs (we beseeke the) for we are but a few left amonge the heithen, where thou hast scattered vs. Heare o' prayers (O LORDE) z oure peticiōs, bringe vs out of captiuitie, for thine owne sake: get vs fauoure in the sight of the, which haue led vs awaye: y all lōdes maye knowe, that thou art the LORDE oure God, and that Israel and his generaciō calleth vpon thy name.

O LORDE, loke downe fro thy holy house vpon vs: encline thine eare, z heare vs. For the deed, y be gone downe to their graues, z whose soules are out of their bodies, ascribe vnto the LORDE nether prayse ner righteous-makynge: but the soule that is vexed for the multitude of hir synnes, which goeth on heuely and weakely, whose eyes begynne to fayle: yee soch a soule as crybeth prayse and rightuousnesse vnto the LORDE. O LORDE, we poure out oure prayers before the, and requyre mercy in thy sight, O LORDE oure God: not for eny godlynesse off oure forefathers, but because thou hast sent out thy wrath z indignacion vpon vs: accordinge as thou dydest threaten vs, by thy seruantes the prophetes, sayenge:

Iere. 27. a. b

Thus sayeth the LORDE: Bowe downe youre shuldres and neckes, and serue the kynge of Babilon, so shal ye remaine still in the londe, that I gaue vnto youre fathers. Yff ye will not do this, ner heare the voyce of y LORDE youre God, to serue the kynge of Babilon: I shall destroye you in the cities of Iuda, within Ierusalem and without. I will also take from you the voyce off mynthe and the voyce of ioye, the voyce of the brydetro me and the voyce of the bryde, ad there shal no man dwell more in the londe. But they wolde not herken vnto thy voyce, to do the kynge of Babilon seruyce: and therfore hast thou perfourmed the wordes, that thou spakest by thy seruantes the prophetes: namely, that the bones of oure kynges and the bones of oure fathers shulde be traslated out of their place.

And lo, now are they layde out in the heat of y Sonne, z in the celde of y night, ad deed in greates mysery: w' hunger, w' swear-

de, w' pestilence z are clene cast forth. As for the temple wherin thy name was called vpon thou hast layde it waist, as it is to se this daye: z y for the wickednes of the house of Israel z the house of Iuda. O LORDE o' God, thou hast intreated vs after all thy goodnes z accordinge to all y greates leuynge mercy of thine, like as thou spakest by thy seruante Moses, in the daye when thou didest comaūde him, to wyte thy lawe before the children of Israel, sayenge: If ye will not herke vnto my voyce, the shal this greates multitude be turned in to a very smal people, for I wil scatter the abrode. Not withstōdinge I am sure, that this folke will not heare me: for it is an hardnecked people. But in y lōde of their captiuitie, they shal remembre them selues, z lerne to knowe, y I am the LORDE their God: when I geue the an herte to vnderstōde, z eares to heare. Then shal they prayse me in the lōde of their captiuitie, z thynke vpon my name. Then shal they turne them fro their harde backes, z from their vngodlynes: Then shal they remembre the thynges, y happened vnto their forefathers, which synned agaynst me. So will I bringe them agayne in to the londe, which I promised w' antoother vnto their fathers: Abrahā, Isaac z Jacob: z they shal be lordes of it, yee I wil increace the, and not minyssh the. And I wil make another couenaūt with them: soch one as shal endure for euer: namely, y I will be their God, and they shal be my people: and I wil nemoire dryue my people the children off Israel, out of the londe y I haue geue the.

Deu. 4. d
28. d

S

Heb. 8. c
Zach. 8. b
Apoc. 21. b

The III. Chapter.

And now O LORDE allmightie, thou God of Israel: o' soule y is in trouble, z o' spiete y is vexed, crieth vnto the: heare vs (O LORDE) z haue pite vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue synned before y. Theu endurest for euer, shulde we the utterly perishe: O LORDE allmightie, thou God of Israel: heare now y prayer of y deed Israelites z of their childre, which haue synned before y, z not herkened vnto the voyce of the LORDE their God, for the which cause these plagues hange now vpo vs. O LORDE, remembre not y wickednes of o' forefathers, but thinke vpo thy power z name now at this tyme: for thou art y LORDE o' God, z y (O LORDE) wil we prayse. For thou hast put y feare i o' hartes, to y intēt y we shulde call vpon y name, z prayse y in oure captiuitie: and y we might turne from the wickednesse of oure forefathers, y synned before the.

Eph. 2. a

Dan. 3. c
Iere. 2. c
2. c. 5. c

Nu. 14. a
Psal. 77. a

The prophet Baruch.

B Beholde, we are yet this daye in oure captivityte, whereas thou hast scatred vs, to be an abhominacion, curse, and synne: like as it hath happened vnto oure fathers also, because of all their wickednesse and departinge from the.

O Israel, heare the commaundementes of life: pondiethem well with thine eares, that thou mayest lerne wysdome. But how happeneth it Israel, that thou art in thine enemies lode: thou art waken olde in a straunge countre, and defyled with the deed. Why art thou become like them, that go downe to their graues? Eue because thou hast forsaken the well of wysdome. For yf thou haddest walked in the waye of God, truly thou shuldest haue remayned still safe i thine owne londe.

O lerne then where discrecion is, where vertu is, where vnderstodinge is: that thou mayest knowe also fro whence cometh longe life, a necessary lyuynge, the light of the eyes, and quyetnes. Who euer soude out hir place: or who came euer in to hir treasures?

C Where are y prynces of the heithen become, and soch as ruled the bestes vpon the earth? They that had their pastyme with the foules of the ayre, they that loorded vp syluer and golde (wherin men trust so moch) and made no ende of their gatheringe: What is worth of them, that coyned siluer, and were so carefull, and conde not brynge their workes to passe: They be roted out, and gone downe to hell, and other men are come vp in their steade: Yonge men haue sene light, and dwelt vpon earth: but the waye of reformation haue they not knowne, ner vnderstonde the pathes therof: nether haue their children receaued it, yee right farre is it fro the. It hath not bene herde of in the lode of Canaan, nether hath it bene sene at Theman.

D The Agarenes sought after wysdome, but that which is earthly, like as the marchauntes of the lode do. They of Theman are conynge also, and they labour for wysdome and vnderstodinge: but y waye of true wysdome they knowe not, nether do they thynke vpon the pathes therof. O Israel, how greate is the house of God: and how large is the place of his possession? Greate is he, and hath none ende: hye and vnmeasurable. What is become of those famousse giauntes, that were so greate of bodyes, and so worthy men of warre: Those had not the LORDE chosen, nether haue they founde the waye of reformation, therfore were they destroyed: and for so

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moch as they had no wysdome, they perished because of their foolishnesse.

Who hath gone vp in to heauen, to take wysdome there, and brought her downe fro the cloudes? Who hath gone ouer the see to synde her, and hath chosen her aboue golde, and so brought her hither? No man knoweth the wayes of wysdome, nether is there eny y can seke out hir pathes. But he that woteth all thynges, knoweth her, and he hath founde her out with his foreknowledge. This same is he which prepared the earth at the begynnynge, and fylled it with all maner of foules and bestes. When he sendeth out the light, it goeth: and when he calleth it agayne, it obeyeth his wille. The starres kepe their watch, and geue their light, yee and y gladly. When he calleth them, they saye: here we be. And so with chearfulnes they shewe light vnto him y made the. This is our God, ad there shall none other be compared vnto him: It is he, y hath founde out all wysdome, and hath geuen her vnto Jacob his seruaunt, and to Israel his beloued. Afterwarde dyd he shewe himself vpon earth, and dwelt amonge men.

The IIII. Chapter.

This is the booke off the commaundementes of God, and the lawe y endureth for euer. All they y kepe it, shall come to life: but sech as forsake it, shall come to death. Turne the o Jacob, and take holde of it: walke by this waye, thow his brightnesse and shyne. Geue not thine heart to another, and thy right shipe to a straunge people. O Israel, how happie are we, seige that God hath shewed vs soch thynges as are pleasaunt vnto him: Be of good cheare, thou people of God, o thou awnciet Israel. Now are ye solde amonge the heithen, howbeit not for youre utter destruction: but because ye prouoked God the LORDE to wrath and displeasure, therfore were ye deliuered vnto youre enemies: For ye displeased the euerlastinge God that made you, offeringe vnto deuils and not God. Ye haue forgottē him that brought you vp, ad youre nurse haue ye greued, o Jerusalem.

When she sawe that the wrath off God was commynge vpon you: she sayde: Herke o ye that dwell aboute Sion, for God hath brought me in to greate heynnesse: ad why? I se the captivityte of my people, of my sonnes and daughters, which the euerlastinge God will brynge vpon them. With ioye dyd I nourish them, but now must I leaue them with wepyng and sorow.

The prophet Baruch.

Chap. v. Fo. liij.

Let no man reioyce ouer me wyddowe and forsaken: which for the synnes off my children, and desolate of euery man. For why, they departed from the lawe of God: they wolde not knowe his rightuousnes, ner walke in the waye off his comaundementes: and as for the pathes off the treuth and godlynesse, they had no lust to go in them.

C O ye dwellers aboute Sion: come, and let vs call to remembraunce the captiuite, that the euerlastinge God hath brought vpon my sonnes and my daughters. He hath brought a people vpon them from farre, an vncircumcised people, and of a straunge language: which nether regarde the olde, ner pyte the yonge,

Deu. 28. c
Ieru. 5. c

These haue caried awaye the deare beloved of my wyddowes, leauynge me alone, both desolate and childlesse. But alas, what can I helpe you? Now he y^e hath brought these plagis vpon you, deliuer you also fro the hondes of youre enemies.

Go youre waye (O my children) go youre waye: for I am desolate and forsaken. I haue put off the clothinge of peace, and put vpon me the sackcloth off prayer, and for my tyme I will call vpon the most hyest. Be off good cheare, O my children: crie vnto the LORDE, and he shal deliuer you from the power of the prynces, youre enemies.

Deu. 4. e
Jo. 2
Psal. 129. 2

For verely, I haue euer a good hope off youre prosperous health: yee a very gladnesse is come vpon me from the holy one, because of the mercy that ye shall haue off oure euerlastinge Sauoure.

D With mournyng and wepinge byd I let you go fro me, but with ioye and perpetuall gladnesse, shall the LORDE brynge you agayne vnto me. Like as the neighbours of Sion sawe youre captiuite from God, Euen so shal they also se shortly youre health in God, which shal come on you with greate honoure and euerlastinge worshipec.

O my children, suffre paciētly the wrath that shal come vpon you, For the enemy hath persecuted the, but shortly thou shalt se his destruccion, and shalt treade vpon his necke. Myderlinges haue gone rough hard wayes, for they are led awaye as a flocke that is scatred abroad with the enemies.

But be of good cōforte (O my children) & crie vnto the LORDE: For he that led you awaye, hath you yet in remembraunce: and like as ye haue bene mynded to swarne from yo^r God, so shal ye now endeouore youre selues x. tymes more, to turne agayne, and to seeke him.

Esa. 55. b

For he that hath brought these plagis vpon

you, shal brynge you euerlastinge ioye agayne with youre health. Take a good herte vnto the, O Ierusalem: for he which gaue y^e that name, exorteth the so to do.

The wicked doers that now put the to trouble, shall perish: and soch as haue reioysed at thy fall, shalbe punysshed. The cities whom thy children serue, and that haue caried awaye thy sonnes, shalbe correcte. For like as they be now glad of y^e decaye, so shal they mourne in their owne destruccion. The ioye off their multitude shalbe taken awaye and their cheare shalbe turned to sorowe. For a fyre shal fall vpon them from the euerlastinge God, longe to endure: and it shalbe inhabited of deuels for a greate season.

Ierc. 50. a
b. c

The V. Chapter.

Jerusalem, loke aboute the towarde the east, and beholde the ioye, that cometh vnto the from God. For lo, thy sonnes, (whom thou hast forsake, and that were scatred abroad) come gathered together from the east and west, reioysinge in the worde of the holy one, vnto the honoure off God.

Put off thymournyng clothes (O Ierusalem) and thy sorow, and decke the with the worshipec and honoure, that cometh vnto the from God, with euerlastinge glory. God shal put the cloake off rightuousnesse vpon the, and set a crowne off euerlastinge worshipec vpon thine heade: for vpon the will God declare his brightnes, that is vnder the heauen: Yee an euerlastinge name shalbe geuen the of God, with peace of rightuousnesse, & y^e honoure of Gods feare.

B Arise O Ierusalem, stode vpon hye: loke aboute the towarde the east, and beholde thy children gathered from the east vnto the west: which reioyce in the holy worde, hauynge God in remembraunce. They departed from the on sote, and were led awaye of their enemies: but now shal the LORDE bringe them caried with honoure, as children off y^e kyngdome. For God is purposed to brynge downe all stoute mountaynes, yee and all hye rockes, to fyll the valleys, & so to make them eauen with the ground: y^e Israel maye be diligēt to lyue vnto y^e honoure of God. The woddes & all pleasaunt trees shal ouershadewe Israel, at the comaundement of God. For hyther shal God brynge Israel with ioy full myrth, and in the light of his magesty: with the mercy and rightuousnesse, that cometh of himselfe.

The prophet Baruch.

A copie off the epistle, that Jeremy the prophet did sende vnto the Jewes, which were led awaye prisoners by the kynge of Babilō. Wherin he certifieth them of the thinge, that was commaunded him of God.

The VI. Chapter.

Ier. 25. a, b **B**Ecause of the synnes that ye haue done agaynst God, ye shal be led awaye captiue vnto Babilon, euen off Nabachodonosor the kynge of Babilon. So when ye be come in to Babilon, ye shall remayne there many yeaeres, and for a lenge season: namely, viij. generacions: & after that wil I brynge you awaye peaceably from thence. Now shal ye se in Babilō, goddes of golde, of syluer, of wodde and of stone: borne vpon mens shulders, to cast out a fearfulness before the heithen. But loke that ye do not as the other: be not ye afrayed, and let not the feare of them ouercome you.

Deu. 6. c **T**herfore, when ye se the multitude of people worshippinge them behinde & before, saye ye in youre hertes: **O** LORD, it is thou, that oughtest only to be worshipped: Myne angel also shal be with you, and I myself wil care for youre soules. As for the tymbre of those goddes, yf carpenter hath polished them: yee gylted be they, & layed ouer with syluer, yet are they but vayne thinges, & can not speake. Like as a wench yf loueth peramours is trymly deckt, euen so are these made & hanged wth golde. Crownes of golde vely haue their goddes vpon their heades: so the prestes them selues take the golde and syluer from them, & put it to their owne uses: yee they geue of the same vnto harlottes, & trymme their whores withall: Agayne, they take it from the whores, and decke their goddes therewith. Yet can not these goddes deliuer them selues from rust and moches. Whē they haue conered them with clothyng off purple, they wype their faces for the dust of the temple, wherof their is moch amōge thē. One hath a sceptre in his honde, as though he were indge of the countre; yet can he not slaye soch as offende him. Another hath a swerde or an axe in his honde, for all that, is he nether able to defende him selfe from batayll, ner from murderers.

C By this ye maye vnderstonde, that they be no goddes: therfore se yf ye nether worshipec them, ner feare them. For like as a vessel yf a man vseth, is nothyng worth when it is broken, euen so is it with their goddes. When they be set vp in the temple, their eyes be full of dust, thorow the fete of those that

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come in. And like as yf doores are shut in roste aboute vpon him, yf hath offended the kynge: Or as it were a deed body kepte besyde the graue: Euen so the prestes kepte the doores with barres and lockes, lest their goddes be spoyled with robbers. They set vp candles before thē (yee verely and yf many) wher of they can not se one, but euen as blockes, so stonde they in the temple. It is sayde, yf the serpentes and wormes, which come off the earth, gnawe out their hertes, eatinge them & their clothes also, and yet they fele it not. Their faces are blacke, thorow the smoke yf is in the temple. The oules, swalowes & byrdes fle vpon them, yee and the cattes runne ouer their heades.

D By this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them beutifull: for all that, excepte some body dight off their rust, they wil geue no shyne: and when they were cast in to a fourme, they felt it not. They are bought for money, and haue no breth off life with in them. They must be borne vpon mens shulders, as those that haue no fete: wherby they declare vnto men, that they be nothyng worth. Confounded be they then, that worshipec them. For yf they fall to the ground, they can not ryse vp agayne of thē selues: Yet though one helpe them vp and set them right, yet are they not able to stonde alone: but must haue proppes set vnder them, like deed men. As for the thinge that is offred vnto them, their prestes sell it, & abuse it: yee the prestes wyues take therof, but vnto the sicke and poore they geue nothyng of it, the women with childe & the mēstruous laye bondes of their offerynges. By this ye maye be sure, that they are not goddes, therfore be not ye afrayed of them. From whence cometh it thē, that they be called goddes? The women sit before the goddes of syluer, golde and wodde, and the prestes sit in their temples, hauyng open clothes, whose heades and beerdes are shauen, and haue nothi ge vpon their heades: roaringe and cryenge vpon their goddes, as men do at the feast, when one is deed.

The prestes also take awaye the garmentes of the ymages, and decke their wyues & children withall. Whether it be good or euell yf eny man do vnto them, they are not able to recompence it: they can nether set vp a kynge, ner put him downe. In like maner they maye nether geue riches, ner rewarde euell. Though a man make a vowe vnto them & kepe it not, they wil not requyre it. They can

The prophet Baruch.

The vi. Chap. Fo. liiij.

not restore a blynde mā to his sight, ner helpe eny mā at his nede. They cā shewe no mercy to the wyddowe, ner do good to y facherles. Their goddes of wodde, stone, golde z syluer, are but enen as other stones, y be hewe of y mountayne. They y worshipec thē, shal be cōfounded. How shulde they then be taken for goddes? yee how darre men call thē goddes? And though the caldees worshipped thē not, hearinge y they were but domme z coude not speake: Yet they them selues offre vnto Bel, and wolde sayne haue him to speake: as who saye, they coude sele, y maye not moue. But when these mē come to vnderstōdinge, they shall forsake them, for their goddes haue no felinge. A greatesoite off women gyrded with coardes, syt in the stretes, z burne olyue beries. Now yf one off them be conueyed awaye, z lye w^e eny soch as come by: she casteth hir neyghburesse in the teth, because she was not so worthely reputed, ner hir coorde broken. Whatsoeuer is done for them, it is but in vayne ad lost: How maye it thē be thought or sayde, y they are goddes? Carpenters z goldsmithes make thē, nether be they eny other thinge, but euen what the worke men wil make of them. Yee the goldsmithes them selues that make thē, are of no longe cōtynuaunce: How shulde then the thēges that are made of them, be goddes? Vayne therfore are the thinges (yee very shame is it) that they leaue behinde thē for their posterite. For as soone as there cometh eny warre or plague vpon thē, then the prestes ymagyn, where they maye hyde thē selues with thē. How can men thynke then, that they be goddes, which nether maye defende them selues from warre, ner deliuer thē from yll fortune? For seynge they be but of wodde, of stone, of syluer and of golde: all people z kynges shal knowe hereafter, that they be but vayne thinges: yee it shalbe openly declared, that they be no goddes: but euen the very workes off mē's hōdes, z that God hath nothinge to do with thē. They can set no kyng in the londe ner geue rayne vnto men. They can geue no sentence of a matter, nether defende the londe frō wronge: For they are not able to do so moch as a crowe, that flyeth betwixt heuen and earth.

G Whē there happeneth a fyre into the house of those goddes of wodde, of syluer and of golde, the prestes wil escape z saue thē selues, but the goddes burne as the balles therein. They can not withstōde eny kyng or batell: how maye it then be thought or graunted, that they be goddes? Moreover, these god-

des of wodde, of stone, of golde z syluer maye nether defende thē selues from theues ner robbers: yee y very wicked are stronger thē they. These stryke them out off their apparell, that they be clothed withall, these take their golde z syluer frō thē, and so get thē awaye: yet cā they not helpe thē selues. Therfore it is moch better for a man, to be a kyng z so to shewe his power: or els a profitable vessel in a house, wherein he y oweth it, might haue pleasure: yee or to be a doore in a house, to kepe soch thinges safe as be therein: thē to be soch a vayne god. The Sōne, the Mōne z all the starres when they geue their shyn z light, are obedient, z do men good: When the lightenyng glisteth, all is cleare: The wynde bloweth in euery countre, z whē God cōmaundeth the cloudes to go rounde aboute the whole worlde, they do as they are bydden: when the fyre is sent downe frō aboue z cōmaunded, it burneth vp hilles ad woddes: But as for those goddes, they are not like one off these thynges, nether in beuty ner strength. Wherfore mē shulde not thynke, ner saye that they be goddes, seynge they cā nether geue sentence in iudgment, ner do men good. For so moch now as ye are sure, that they be no goddes, then feare them not: For they can nether speake euell ner good of kynges. They cā shewe no tokens in heauē for y zeichen, nether shyne as the Sōne, ner geue light as the Mōne: yee y vnreasonable beastes are better then they: for they can get thē vnder the rose, and do them selues good: So can ye be certified by no maner off meanes, that they be goddes: therfore feare thē not. For like as a fray boggarde in a garden off Cucumbers kepeth nothinge, euen so are the ir goddes of wod, of syluer z golde: and like as a whyte hōme in an orcharde, that euery byde sitteth vpon: yee like as a deed body that is cast in the darcke, Euen so is it with those goddes of wodde, syluer and golde. By the purple and scarlet which they haue vpon thē, ad soone saydeth awaye, ye maye vnderstōde, that they be no goddes: yee they them selues shal be cōsumed at the last, which shal be a greate cōfucion of the londe. Blessed is the godly man, y hath no ymages z worship peth none, for he shalbe farre from reprose.

The ende of the prophet Baruch
which is not in the Canon
of the hebreu.

The prophet Ezechiel.

The Prophet Ezechiel.

What Ezechiel conteyneth.

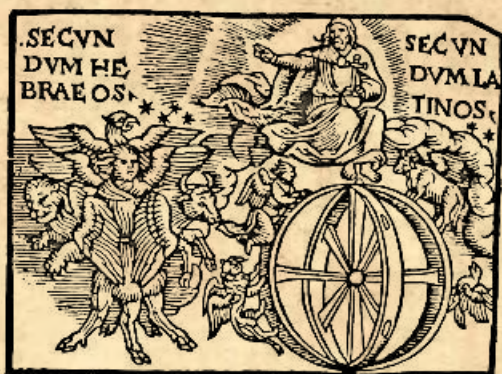
- Chap. I. The vision of the iiii. beestes and wheles.
- Chap. II. The sendinge out of the prophet.
- Chap. III. The office of a prophet.
- Chap. IIII. A prophecy of the sege of Jerusalem.
- Chap. V. With what plagues God punished Jerusalem.
- Chap. VI. Punishment for Idolatry.
- Chap. VII. The longe captiuyte of the people and causes therof.
- Chap. VIII. Ezechiel seyth greate abhominacion thorow the hole in the wall.
- Chap. IX. The slaughter of the people. Sode as haue the signe of H Chau. are saued.
- Chap. X. The visio of the iiii. beestes agayne.
- Chap. XI. The vision of the xxv. men.
- Chap. XII. A prophecy of the captiuyte of Iudas.
- Chap. XIII. A sermon agaynst false prophetes.
- Chap. XIII. Punishment for wylfulnesse and presumptio of synne God letteth sode people be disceaued.
- Chap. XV. Agaynst Jerusalem that vnfrutfull vyne.
- Chap. XVI. A maruelous goodly description of the Idolatry of Jerusalem, for the which he calleth them whores.
- Chap. XVII. A prophecy of the destruccio of Jerusalem. A promyse of Christ.
- Chap. XVIII. Every man shall beare his owne synne, and not anothers.

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- Chap. XIX. The captiuyte off the kynges of Iuda. The crueltie of kynges and princes.
- Chap. XX. The greate vntanfulnesse off the people. Agayne, the mercifull longe sufferance of God.
- Chap. XXI. The swearde, prophecied to come vpon Israel and the Ammonites, by the kyng of Babilon.
- Chap. XXII. The synnes, wherfore Jerusalem was punished: both the prophetes, prestes, rulers and comon people.
- Chap. XXIII. The Idolatry or whordome of Samaria and Jerusalem.
- Chap. XXIIII. The destruccio of Jerusalem and captiuyte of the people signified by the pot.
- Chap. XXV. Agaynst Ammon, Moab, Seir, and the Palestynes.
- Chap. XXVI. He mourneth vpon the cite off Tyre (other wyse called Zor) for the destruccio on that was to come vpon her.
- Chap. XXVII. XXVIII. Agaynst the prince of Tyre, and agaynst Sidon.
- Chap. XXIX. XXX. XXXI. XXXII. plagues vpon Egypte and the kynges therof.
- Chap. XXXIII. The office off a preacher. The worde of God must be folowed in very dede, and not only in mouth.
- Chap. XXXIIII. Agaynst euell shepherdes, Christ the only true shepherde is promised.
- Chap. XXXV. Agaynst the mount Seir, that is, agaynst the Edomites.
- Chap. XXXVI. A promyse of the deliuerance off Israel.
- Chap. XXXVII. A consolacion for the Israelites, and a figure of the generall resurreccio, signified by the drye bones.
- Chap. XXXVIII. XXXIX. Of Gog and Magog, with thei destruccio.
- Chap. XL. From this chapter vnto the ende, the prophet seith in a vision the buyldinge agayne of Jerusalem, and the temple: Wherby is descrybed the mystery off the church off Christ, and saluacion of the faithfull in him.

The prophet Ezechiel.

The first. Chap. Fo. lv.



The first Chapter.

A T chaufed, in the xxx. yere the fifth daye off the fourth Moneth, that I was amonge the pisoners by the ryuer off Cobar: where the heauens opened, & I sawe a vision of God. Now the fifth daye off the Moneth made out the fyfth yere off kynge Iochims captiuyte. At the same tyme came y^e worde off the LORDE vnto Ezechiel the sonne off Buzi prest, in the londe off the Caldees by the water of Cobar, where the honde off the LORDE came vpo him. And I looked: & beholde, a stormy wynde came out off the north with a greate cloude full of fyre, which wth his glistrelightened allrounde aboute.

Eze. 10. c

And in y^e myddest off the fyre it was all cleare, and as it were the licnesse of foure beastes, which were fashioned like a man: sayunge, that euery one had foure faces and foure wynges.

B Their legges were straight, but their fete were like bullockes fete, and they glistred, as it had bene sayre scoured metall. Under their wynges vpon all the foure corners, they had mens hondes. Their faces and the ir wynges weretowarde the foure corners: yet werethe wynges so, that one euer touched another. When they wente, they turned them not aboute: but ech one wente straight forwarde.

Eze. 10. b

Vpon the right side off these foure, their faces werelike the face off a man and the fa off a Lyon: But vpon the left side, they had the face off an oxe and the face off an Aegle.

Their faces also and their wynges werespied out aboue: so that two wynges off one touched euer two wynges off another, and with the othe two they couered their bodie. Euery one when it wente, it wente straight forwarde.

C Where as the spiete led them, thither they wente, and turned not aboute in their goynge.

Eze. 10. c

The fashion and countenance of the beestes was like hote coales off fyre, euen as though burnynge cresshettes had bene amonge the beestes: and the fyre gaue a glistre, and out off the fyre there wente lighteninge. Whē y^e beestes wētē forwarde & backwarde, one wolde haue thought it had lightened. Now whē I had well considered the beestes, I sawe a worke off wheles vpon the earth with foure faces also like the beestes.

The fashion & worke of the wheles was like the see. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they wente all foure, and turned thē not aboute i their goynge. They were large, greete and horrible to loke vpon.

Their bodies were full off eyes rounde aboute them all foure. Whē the beestes wētē, the wheles wente also with them: And when the beestes list themselves vp from y^e earth, the wheles were list vp also. Whyther so euer the spiete wente, thither wente they also, & y^e wheles werelift vp & folowed thē, for y^e spiete of life was in the wheles.

When y^e beestes wētē forth, stode still, or list themselves vp from the earth: then the wheles also wente, stode still, & were list vp, for y^e breth off life was in the wheles.

E Aboue ouer y^e heades of the beestes there was a firmament, which was fashioned as it had bene off the most pure Chystall, & that was spied out aboue vpon their heades: vnder the same firmament were their wynges layed abroad, one towarde another, and two wynges couered the body of euery beest. And when they wente forth, I herde the noyse off their wynges, like the noyse of greate waters, as it had bene the voyce off the greate God, and a russhinge together as it were off an hoost off men. And when they stode still, they let downe their wynges. Now when they stode still, and had letten downe their wynges, it thondred in the firmament, that was aboue their heades.

Aboue the firmament that was ouer their heades, there was the fashion off a seate, as it had bene made off Saphir. Apon the seate there sat one like a mā. I behelde him, and he was like a cleare light, as it had bene all off fyre with in from his loynes vward.

And beneth when I looked vpon him vnder y^e loynes, me thought he was like a shyninge fyre, that geueth light on euery syde. And the shyne and glistre y^e lightened rounde

And

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de aboute, was like a raynbowe, which in a raynie daye appeareth in the cloudes. Eue so was the similitude, wherein the glory off the LORDE appeared. Whe I sawe it, I fell vpon my face, and hertened vnto the voyce off him, that spake.

The II. Chapter.

A Then sayde he vnto me: Stonde vp vpon thy fete (O thou sonne of mā) and I will talke with the. And as he was conimonyng with me, the spiete came into me, and set me vp vpon my fete: so that I marked the thinge, that he sayde vnto me. And he sayde: Beholde, thou sonne off mā: I will sende the to the childien off Israel, to those rynnagates and obstinate people: for they haue take parte agaynst me, and are runne a waye fro me: both they, and their foresathers, vnto this daye.

Yee I will sende y vnto a people y haue rough vysages and stiff stomackes: vnto whom thou shalt saye on this maner: This the LORDE God himselff hath spoken, y whether they be obedient or no (for it is a frauwarde housholde) they maye knowe yet that there hath bene a prophet amonge them.

B Therfore (thou sonne off mā) feare the not, nether be afayed off their wordes: for they shall rebell agaynst the, and despise y. Yee thou shalt dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frauwarde housholde.

Se that thou speake my wordes vnto them, whether they be obediēt or not, for they are obstinate. Therfore (thou sonne of mā) obeye thou all thinges, that I saye vnto y, and be not thou stiffnecked, like as they are a stiffnecked housholde. Open thy mouth, and eate that I geue the.

So as I was lokyng vpon, beholde, there was sent vnto me an hande, wherein was a closed boke: and the hande opened it before me, and it was written within and without, full off carefull mourninges: alas, and wo.

The III. Chapter.

A Then sayde he vnto me: thou sonne of mā, eate that, what so ever it be: Yee eate that closed boke, and go thy waye, and speake vnto the childien off Israel. So I opened my mouth, and he gaue me the boke for to eate, and sayde vnto me:

The iij. Chap.

Thou sonne of mā, thy bely shal eate, and thy bowels shalbe fylled with y boke, that I geue the. Then dyd I eate the boke, and it was in my mouth sweter then hony.

And he sayde vnto me: thou sonne of mā, get the soone vnto the house off Israel, and shewe the y wordes, that I comaunde the: for I sende the not to a people that hath a straunge, vntowne or harde speache, but vnto the house off Israel: Not to many nations, which haue diuerse speaches and harde languages, whose wordes thou vnderstodest not: Neuertheles, yf I sent the to those people, they wolde folowe the: But the house off Israel wil not folowe y, for they wil not folowe me: Yee all the house off Israel haue stiff foreheades and harde hertes. Beholde therfore, I will make thy face pynayle agaynst their faces, and harden thy foreheade agaynst their foreheades: so that thy foreheade shall be harder then an Adamāt or flynt stone: that thou mayest feare them y lesse, and be lesse afayed off them, for they are a frauwarde housholde.

He sayde morouer vnto me: thou sonne off mā, take diligent hede with thine eares, to y wordes that I speake vnto the, fasten them in thine herte: and go to the prisoners off thy people, speake vnto them, and saye on this maner:

Thus the LORDE God hath spokē: Whether ye heare, or heare not. With that, the spiete toke me vp. And I herde the noyse of a greater russhinge and remouyng off the most blessed glory off the LORDE out off his place.

I herde also the noyse off the wynges off the beestes, that russhed one agaynst another, yee and theratlyng off the wheles, that were by them, which russhinge & noyse was very greate.

Now when the spiete toke me vp, and caried me awaye, I wente with an heuy and a soroufull mynde, but the honde off y LORDE comforted me right soone.

And so in the begynnyng off the Moneth Abib, I came to the prisoners, that dwelt by the water off Eobar, and remayned in that place, where they were: and so continued I amonge them seuen dayes, beinge very sory.

And when the seuen dayes were expyred, the LORDE sayde vnto me: Thou sonne off mā, I haue made the a watch man vnto the house off Israel: therfore take good hede to the wordes, and geue them warnyng at my commaundement.

Psal. 119. b.
Psal. 118. m.
Apo. 10. b

Iere. 1. c

Iont. 3. a

Mich. 3. b

Esa. 50. b

B

Iere. 1. c

Eze. 8. a.
11. d

Psal. 136. a

C

Eze. 3. b

Iere. 15. c
4. E. 14. c
Apo. 10. b

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Yff I saye vnto the, concernynge the vngodly mā, that (without doute) he must dye, and thou geuest him not warnynge, ner speakest vnto him, that he maye turne from his euell waye, and so to lyue: Then shall the same vngodly man dye in his owne vnrigh-
tuosnes: but his bloude will I requyre off thyne honde. Neuertheles, yff thou geue warnynge vnto the wicked, and he yet forsa-
ke not his vngodlynnesse: then shall he dye in his owne wickednesse, but thou hast dischar-
ged thy soule.

Eze. 18. a Now yf a righteous mā go fro his righ-
tuosnesse, and do the thinge that is euell: I will laye a stonblinge blocke before him, and he shall dye, because thou hast not ge-
uen him warnynge: Ree dye shall he in his owne synne, so that the vertue, which he did before, shall not be thought vpon: but his bloude will I requyre of thine honde.

Neuertheles, yf thou exhortest the righ-
tious, that he synne not, and so yf righteous do not synne: Then shall he lyue, because he hath receaued thy warnynge, and thou hast discharged thy soule. And there came the hō
de off the LORDE vpon me, and he sayde vnto me: Stande vp, and go in to the felde, yf I maye there talke with the.

D So when I had ryssen vp, and gone forth into the felde: Beholde, the glory off the
Eze. 1. a LORDE stode there, like as I sawe it afore,
Eze. 2. a by the water off Cobar.

Eze. 1. g Then fell I downe vpon my face, and yf
spere came in to me, which set me vp vpon my fete, and sayde thus vnto me: Go thy waye, and sparre thy selff in thine house. Beholde (O thou some off man) there shall
chaynes be brought for the, to bynde the wth all, so that thou shalt not escape out off thē. And I will make thy tunge cleue so the ro-
se off thy mouth, that thou shalt bedomme, and not be as a chider with them: for it is an obstinate housholde.

But when I speake vnto the, then open thy mouth, and saye: Thus saith the LORDE God: who so heareth, let him heare: who so will not, let him leaue: for it is a frauwarde housholde.

The III. Chapter.

21 **T**hou sonne off man: take a tyle sto-
ne, and laye it before the, and descrybe vpon it the cite off Jerusalem: how it is beseged, how bulwoikes and sir-
ge ditches are grauen on euery syde off it: descrybe also tentes, and an hoost off men

The iiij. Chap. Ho. lvi.

rounde aboute it.

Morouer, take an yron panne, and set it betwixte the z yf cite in steade off an yron wall, Then set thy face toward it, besege it, and laye ordinaunce agaynst it, to wynn it. This shal be a token vnto the house off Is-
rael. But thou shalt slepe vpon thy left syde, and laye the synne of the house off Isra-
el vpon the.

Certayne dayes apoynted, thou shalt slepe vpon that syde, and beare their synnes. **Dan. 9. d** Neuertheles I will apoynte the a tyme (to put off their synnes) and the nombre off the daies: Thre hundred z xc. dayes must thou beare the wickednesse off the house off Isra-
el. When thou hast fulfilled these dayes, lye downe agayne, and slepe vpon thy right syde xl. dayes, and beare the synnes off the house off Juda.

A daye for a yeare, a daye (I saye) for a yeare, will I euer laye vpon the. Therefore **Nu. 14. e** set now thy face agaynst that beseged Jeru-
salem, and discouer thine arme, that thou mayest prophecie agaynst it.

Beholde, I will laye chaynes vpon the, that thou shalt not turne the from one syde to another, till thou hast ended the dayes of thy sege.

Wherefore, take vnto the wheate, barley beanes, growell seede, milium and fitches: and put these together in a vessell, and make the loaves of bried therof, accordinge to the nom-
bre of the dayes that thou must lye vpon yf syde: that thou mayest haue bried to eate, for thre hundred and xc. dayes.

And the meate that thou eatest, shall haue a certayne waight apoynted: Namely, twentie sycles euery daye. This apoynted meate shalt thou eate daylie, from the begin-
nyng to the ende.

Thou shalt dryncke also a certayne mea-
sure off water: Namely, the sixte parte of an hin shalt thou dryncke daylie from the be-
gynnyng to the ende. Barly cakes shalt thou eate, yet shalt thou first strake the o-
uer with mā donge, yf they maye se it. And with that, sayde the LORDE: **E**uen thus
shal the children off Israel eate their defyled bried in the myddest off the Gentiles, among whom I will scatere them.

Then sayde I: Oh LORDE God, Behol-
de, my soule was yet neuer stayned: for fro my youth vp vnto this houre, I dyd neuer eate of a deed carcase, or of that which was slayne of wilde beestes, nether came there
euer eny vnclene flesh in my mouth.

Where vnto he answered me, and sayde
Att ij

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Well than, I will graunte the to take cowes donge, for the donge off a man, and to strake the bried ouer with all, before the.

Eze. 5. d
Eze. 14. d
4. Reg. 25. a

And he sayde vnto me: Beholde thou sonne off man, I will mynyshe all the prouysion of bried in Jerusalem, so that they shall weye their bried, and eate it with scarcenesse. But as for water, they shall haue a very litle measure theroff, to drynke. And when they haue nomore bried ner water, one shal be destroyed with another, and famish awaye for their wickednesse.

The V. Chapter.

A Take thethen a sharpe knyfe (O thou sonne of man) namely, a rasoure. Take that, and shauethe hayre off thy heade and beard: Then take the scoales and the waight, and deuyde the hayre a sunder. And burnethe thirde partetherof in the fyre in the myddest off the cite, and cut the other thirde parte in peces with a knyfe. As for the thirde parte that remayneth, cast it in the wynde, and then shewe the bare knyfe.

Yet afterwarde take a litle off the same, & bynde it in they cote lappe. Then take a curtesy of it, and cast it in the myddest off fyre, and burne it in the fyre. Out of the same fyre shall there go a flame, vpon the whole house of Israel.

B Moreover, thus sayde the LORDE God: This same is Jerusalem. I set her in the myddest of the heithen and nacions, that are rounde aboute her, but she hath despised my iudgements more then y^e Gentiles the selues, and broken my commaundementes more then the nacions, that lye rounde aboute her: For they haue cast out myne ordinaunces, and not walked in my lawes. Therefore, thus saith the LORDE God: For so moch as ye w^t youre wickednesse farre excede the heithen, that dwell rounde aboute you: (For ye haue not walked in my lawes, nether haue ye kepte myne ordinaunces) Therefore thus saith y^e LORDE God:

I will also come vpon the, for in the myddest of the will I set in iudgment, in the sight of the heithen, and will handle the of soch a fashion, as I neuer dyd before, and as I neuer wil do from that tyme forth, and that because of all thy abhominacions. For in the the fathers shal be sayne to eate their owne sonnes, and the sonnes their owne fathers. Soch a courte will I kepe in the, and the wholeremnaunt will I scatere in to all the wyndes.

Deu. 19. e
1. Reg. 4. b
4. Reg. 6. f

The vi. Chap.

Wherefore, as truly as I lye (saith the LORDE God) seynge thou hast defyled my Sanctuary, with all maner off abhominacions and with all thy shamefull offences: For this cause will I also destroye the, myne eye shall not ouersee the, nether will I spare the.

One thirde parte within the, shall die of the pestilence and of hunger: Another thirde parte shall be slayne downe rounde aboute the, with the swerde: The other thirde parte that remayneth, will I scatere abroad towarde all the wyndes, and drawe out the swerde after them. Thus wil I persourne my indignacion and set my wrath agaynst them, and ease my self. So that when I haue fulfilled myne anger agaynst them, they shall knowe, that I am the LORDE, which w^t a seruent gelousy haue spoken it.

Moreover I will make the waiste and abhorred, before all the heithen that dwell aboute the, and in the sight off all them, that go by the: so that when I punyshe the in my wrath, in myne anger, and with the plague off my whote displeasure: thou shalt be a very abhominacion, shame, a gasinge and wondring stocke, amonge the heithen that lye aboute the.

Euen I the LORDE haue spoken it, and it shall come to passe, when I shute amonge them the perious darteres of honger, which shalbe but death: Neetherfore shall I shute them, because I will destroye you. I will increase hunger, and mynyshe all the prouysion off bried amonge you.

Plagues and mysery will I sende you, yee and wilde beestes also to destroye you. Pestilence and bloudsheddinge shall come vpon you, and the swerde wil I bringe ouer you. Euen I the LORDE, haue sayde it.

The VI. Chapter.

The worde of the LORDE came vnto me, sayenge: Thou sonne off man, turnethy face to the mountaynes of Israel, that thou mayest prophecie vnto them, and saye: Heare the worde of the LORDE God, o ye mountaynes off Israel: Thus hath the LORDE God spoken to the mountaynes, hilles, valleys and dales:

Beholde, I will bringe a swerde ouer you, and destroye youre hie places: I wil cast downe youre alters, and breake downe youre temples. Your slayne men will I laye before youre goddes, and the deed carcasses off the children off Israel will I cast before their ymages, youre bones wil

Eze. 36. c

The prophet Ezechiel.

I strowe rounde aboute youre altars, and dwellinge places.

The cities shalbe desolate, y hillchapels layed waist: youre altars destroyed, & broken: youre goddes cast downe, and taken awaye, y^e tēpels layde eawē with the groude, youre owne workes clene roted out. Your slayne men shall lie amonge you, that ye maye lerne to knowe, how y I am the LORDE. Those y amōge you haue escaped the swearde, will I leaue amonge the Gentiles, for I will scatre you amonge the nacions. And they that escape from you, shall thinke vpon me amonge the heithen, where they shalbe in captiuyte.

Baru. 3. f

As for that whorish and vnfaithfull herete of theirs, wherewith they runne awaye from me, I will breake it: yee & put out those eyes off theirs, that committe fornicacion with their Idols.

Then shall they be ashamed, and displeased with their selues, for the wickednesses & abhominacions, which they haue done: and shall lerne to knowe, how that it is not in vayne, that I the LORDE spake, to bringe soch misery vpon them.

The LORDE sayde morouer vnto me: Smytethine hondes together, and stampe with thy fete, and saye: Wo worth all the abhominacions and wickednesses of the house of Israel, for because of thē, they shal perish with the swearde, with hōger and with pestilence. Who so is farre of, shall dye off the pestilence: he that is nye at hande, shall perish with the swearde: and y other that are beseged, shall dye of honger.

Thus wil I satisfie my wrothfull displeasure vpon them. And so shall ye lerne to knowe, that I am the LORDE, whē youre slayne men ly amōge youre goddes, and aboute youre altars: vpon all hie hilles and toppes off mountaynes, amōge all grenetrees, amonge all thicke okses: euen in the places, where they dyd sacrifice to all their Idols. I will stretch myne honde out vpon them, & will make the londe waist: So that it shall lye desolate and voyde, from the wilderness off Deblat forth, thorow all their habitacions: to lerne them for to knowe, that I am the LORDE.

The VII. Chapter.

The worde off the LORDE came vnto me, on this maner: The I call, O thou sonne off man. Thus saith the LORDE God vnto the londe off Israel: The ende commeth, yee verely the ende com

The viij. Chap. No. lvij.

meth vpon all the foure corners off the earth.

But now shall the ende come vpon the: for I will sende my wraith vps the, and wil punysh the: acordinge to thy wayes, and rewarde the after all thy abhominacions. Myne eye shall not ouersee the, nether will I spare the: but rewarde the, acordinge to thy waies, and declare thy abhominacions. Then shall ye knowe, that I am the LORDE.

Eze. 7. b
9. c

Thus saith the LORDE God: Beholde, one misery and plage shall come after another: the ende is here. The ende (I saye) that waiteth for the, is come already, y^e houre is come agaynst the, that dwellest in the londe.

The tyme is at honde, the daye of sediciō is hard by, & no glad tidinges vps the mostaynes. Therfore, I will shortly poure out my soie displeasure ouer the, and fulfill my wraith vpon the. I will iudge the after thy waies, and recompence the all thy abhominacions.

B

Myne eye shal not oversee the, nether wil I spare the: but rewarde the after thy waies, and shewe thy abhominacions: to lerne you for to knowe, how y I am the LORDE, y^e smyteth. Beholde, the daye is here, the daye is come, the houre is runne out, the rodde flourisheth, wylfulnesse waxeth grene, malicious violence is growne vp, and the vngodly waxen to a staff. Yet shall there no playnte be made for them, ner for the trouble that shall come of these thinges.

Eze. 7. b
9. c

The tyme cometh, the daye draweth nye: Who so byeth, let him not reioyce: he that selleth, let him not be fory: for why, Trouble shall come in the myddest off all rest: so that the seller shall not come agayne to the byer, for nether off them both shall lyue. For the vision shal come so greatly ouer all, y it shal not be hyndered: No mā also wth his wickednesse shall be able to save his owne life.

1. Cor. 7. d
2. Tess. 5. a
1. Cor. 15. b

The trompettes shall ye blowe, and make you all ready, but no man shall go to the batell, for I am wroth with all the whole multitude.

The swearde shalbe without, pestilence and honger within: so that who so is in the felde, shalbe slayne with the swearde: and he that is in the cite, shall perish with honger and pestilence.

Deu. 31. d

And soch as escape and fle from amonge them, shal be vpon the hilles, like as the doues in the felde: euery one shalbe afrayed, because off his owne wickednesse.

The prophet Ezechiel.

Esa. 15. c All hondes shalbe letten downe, and all
knees shalbe weake as the water: they shall
gyrdethem selues with sack cloth, feare shal
fall vpon them. Their faces shall be confoun-
ded, and their heades balde: their syluer shall
lye in the stretes, and their golde shalbe des-
Soph. 1. c pised: yet their syluer and gold maye not be
Ecc. 5. b lyuer them, in the daye of the fearfull wrath
of the LORDE.

D They shall not satisfie their hongrie sou-
les, nether fyll their emptie belies therewith:
for it is become their owne decaye thorow
their wickednesse: because they made therof,
not only cosily Jeweles for their pompe and
Osee. 2. a pryde, but also abhominable ymages and I-
dols. For this cause will I make them to
be abhoned. Moreover, I will geue it into y
hondes off the straungers to be spoyled: and
to y wicked, for to be robbed, and they shall
destroye it.

My face wil I turne from the, my Treas-
ury shall be defyled: for the theues shall go
into it, and suspende it. I wil make clenaryd-
daunse, for the londe is whole defyled with
vnihtuous iudgment of innocent bloude,
z the cite is full off abhominacions.

E Wherefore, I will bringe the most cruell
tyrantes from amonge the heithen, to ta-
ke their houses in possession. I will make the
pompe off the proude to cease, and they shal
take in their Sanctuary. When this trouble
cometh, they shal seeke peace, but they shal
haue none. One myschefe and sorowe shal se-
lowe another, and one rumoure shal come af-
ter another: Then shall they seeke visions in
vayne at their prophetes. The lawe shal be
Iere. 28. c gone from the priestes, and wysdome from
the elders. The kynge shall mourne, the prin-
ces shalbe clothed with heuynesse, and y ho-
des off the people in the londe shall tremble
for feare. I will do vnto them after their
owne waies, z acordinge to their owne iudg-
mentes will I iudge them: to lerne them for
to knowe, that I am the LORDE.

The VIII. Chapter.

A T happened, that in the sixte yeare,
the fift daye of the sixte Moneth I
sat in my house, and the LORDES off
the counsell off Juda with me: and the hon-
de off the LORDE God fell euen there vpo
me.

Eze. 3. b And as I looked vp, I sawe as it were a
11. d lightnesse off fyre from his loynes downwar-
de, and from his loynes vwarde it shyned
maruelous cleare.

The viij. Chap.

This similitude stretched out an honde,
and toke me by the hayre lockes off my hea-
de, and the sprete lift me vp betwixte heauen
and earth: and God brought me in a vision
to Jerusalem, in to the court off the inwar-
de porte that lieth towarde the north: there
stode an ymage, with whom he that hath
all thinges in his power, was very wroth.

And beholde, the glory off the God off
Israel was in the same place: enen as I had
sene it afore in the selde. And he sayde vn-
to me: Thou sonne off man, O lift vp thine
eyes, and loke towarde the north. Then lift
I vp mine eyes towarde the north, and be-
hold: Besyde the porte northwarde, there
was an aulter made vnto the ymage off pro-
uocation in the very entrynge in.

And he sayde furthermore vnto me:
Thou sonne off man, Seist thou what the
se do? Seist thou the greates abhominaci-
ons that the house off Israel comytte in
this place: which ought not to be done in
my sanctuary?

But turne the aboute, and thou shalt se
yet greater abhominacions. And with that
brought he me to the court gate: and whē
I looked, beholde, there was an hole in the
wall.

Then sayde he vnto me: Thou sonne off
man, dygge thorow the wall. And when I
dygged thorow the wall, beholde, there was
a doore. And he sayde vnto me: go thy waye
in, z loke what wicked abhominacions they
do there.

So I wente in, and sawe: and beholde,
there were all maner ymages off womes z
beastes, all Idols and abheminacions of y
house off Israel paynted euerychone roun-
de aboute the wall.

There stode also before the ymages lxx.
loides off the counsell off the house off Is-
rael: and in the myddest off them stode Jaa-
saias the sonne off Saphan: And euery
one off them had a censoure in his honde, z
out off the incense, there wente a smoke, as
it had bene a cloude.

Then sayde he vnto me: Thou sonne off
man, hast thou sene what the Senators
off the house off Israel do secretly, euery
one in his chambie? For they saye: Tush,
the LORDE seeth vs not, the LORDE regardeth
not the worlde. And he sayde vnto me: Tur-
ne the yet agayne, and thou shalt se the grea-
te abhominacions that they do.

And with that, he brought me to the do-
re off the porte off the LORDES house, to-
warde the north. And beholde, there sat

Eze. 1. a

B

Exo. 18. d
Num. 11. d

Esa. 29. c
Iob. 22. b
Iere. 23. d
Eze. 9. d

The prophet Ezechiel.

women mournynge for Thamun. Then sayde he vnto me: hast thou sene this, thou sonne of mā? Turne y aboute, & thou shalt se yet greater abhominacions. And so he brought me in to the inwarde courte of the LORDES house: & beholde, at the porte of the LORDES house, betwixte the fore entrie and the aulter, there were fyue and twenty men, that turned their backes vpon the Temple of the LORD, & their faces toward the east, and these worshipped the Sonne.

And he sayde vnto me: hast thou sene this, thou sonne of man? Thinketh the house of Israel, that it is but a trifle, to do these abhominacions here? Shulde they fyll the londe full of wickednesse, and vndertake to prouoke me vnto anger? Yee & purposly to cast vp their noses vpon me? Therfore wil I also do some thinge in my wrothfull displeasure, so that myne eye shall not ouersee them, neither wil I spare them. Yee and though they crye in myne eares with loude voyce, yet wil I not heare them.

Pro 1. c
Iere. 11. c
14. b
Mich. 3. a

The IX. Chapter.

A cried also with a loude voyce in myne eares, sayenge: Come here ye rulers of the cite, euery man with his weapened honde to the slaughter. Then came there fixe men out of the strete of the vpper porte toward the north, and euery man a weapen in his honde to the slaughter. There was one amongst them, that had on him a lynnynge rayment, and a wyters yncke borne by his syde.

These wente in, and stode beside the brasen aulter: for the glory of the LORD was gone awaye from the Cherub, and was come downe to the thresholde of the house, & he called the mā, that had the lynnynge rayment vpon him, and the wyters yncke borne by his syde, and the LORD sayde vnto him: Go thy waye thorow the cite of Jerusalem, and set this marck n̄ Thau vpo the foreheades of them, that mourne, and are sory for all the abhominacions, that be done therein. And to the other, he sayde that I might heare: Go ye a fter him thorow the cite, slaye, ouersee none, spare none: Kyll, & destroye both olde men and yonge, maydens, children, and wyues.

Ludich. 2. a

But as for those, that haue this marck n̄ Thau vpo them: se that ye touch them not, and begynne at my Sanctuary. Then they begane at the elders, which were in the Temple, for he had sayde vnto them: When ye haue defyled the Temple, and fylled the courtes

Iere. 25. d
49. b
1. Pet. 4. c

The x. Chap. Fo. lviij.

with the slayne, then go youre waye forth. So they wete out and slewe downe thorow y cite. Now when they had done y slaughter, & I yet escaped: I fell downe vpon my face, & cried, sayenge: O LORD, wilt thou then destroye all the residue of Israel, in thy soie displeasure, that thou hast poured vpo Jerusalem?

Then sayde he vnto me: The wickednesse of the house of Israel and Juda is very greate: so that the lode is full of bloude, and y cite full of vnfaithfulnesse: For they saye: Tush, y LORD regardeth not the earth, he seyth vs not. Therfore will I vpon them, myne eye shall not ouersee them, neither will I spare them, but will recompence their wickednesse vpon their heades.

Iob 21. b
Esa. 29. c
Ecci. 23. d
Ezec. 7. a

And beholde, the mā that had the lynnynge rayment vpon him, and the wyters, yncke borne by his syde: tolde all the matter how it happened, and sayde: LORD, as thou hast commaunded me, so haue I done.

The X. Chapter.

As I looked, beholde, In the firma ment that was aboue the Cherubins there appeared the similitude of a stole of Saphir vpo them: Then sayde he that sat therein, to him that had the lynnynge rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubins, and take thine honde full of hote coales out from betwene the Cherubins, and cast them ouer the cite. And he crepte in, that I might se.

Eze. 9. a

Now the Cherubins stode vpo the righte syde of the house, when the man wete in, and the cloude fylled the ynnnermer courte. But the glory of the LORD remoued from the Cherubins, and came vpon the thresholde of the house: so that the Temple was full of cloudes, and the courte was full of the shyne of the LORDES glory. Yee and the founde of the Cherubins wynges was herde in to the forecourte, like as it had bene the voyce of the almightie God, when he speaketh. Now when he had bydden the man y was clothed in lynnynge, to go and take the hote coales from the myddest of y wheles, which were vnder the Cherubins: he wente and stode besyde the wheles. Then the one Cherub reached forth this honde from vnder the Cherubins, vnto y fyre that was betwene the Cherubins, and toke therof, and gaue it vnto him (that had on the lynnynge rayment) in his honde: which toke it; and wente out. And vnder the wynges of y Cherubins, there appeared the lyknes of a mā hōte: I sawe also foure wheles besyde the Cherubins.

2. Pet. 7. a

B

The prophet Ezechiel.

The xi. Chap.

rubins, so that by every Cherub there stode a whele. And the wheles were (to loke vpon) after y^e f^ormation of y^e precious stone of Tharsis: Yet (vnto the sight) were they fashioned z like, as yf one whele had bene in another.

Eze. i. b When they wente forth, they wete all iiii together, not turnynge aboute in their goinge: But wherethe first wente, thither wente they after also, so that they turned not aboute in their goinge. Their whole bodies, their backes, their hōdes z wynges, yee z the wheles also, were all full of eyes rounde aboute them all foure. And I herde him call y^e wheles, Galgal (that is) a rounde boull. Every one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thirde of a lyon, the fourth of an Aegle, z they were lifted vp aboue. This is the beest, that I sawe at the water of Cobar. Now when the Cherubins wente, the wheles wente with them: z when the Cherubins shoke their wynges to lift them selues vpwarde, the wheles remayned not behynde, but were with them also. Shortly, when they stode, these stode also: And when they werelift vp, y^e wheles werelift vp also with thē, for the spiete of life was in the wheles.

Eze. ii. d 43. a Then the glory of the LORDE was lift vp from the threshelde of the temple, and remayned vpon the Cherubins: And the Cherubins slackred with their wynges, and lift thē selues vp from the earth: so that I sawe when they went, and the wheles with them. And they stode at the east syde of the poite that is in the house of the LORDE. So the glory of the LORDE was vpon them. This is the beest that I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubins. Every one had foure faces, z every one foure wynges, z vnder their wynges, as it were mē's hōdes. Now the figure of their faces was, cuen as I had senethem, by the water of Cobar, z so was the countenaunce of thē: Every one in his goinge wente straight forward.

The XI. Chapter.

A **W**orouer, the spiete of the LORDE lift me vp, z brought me vnto y^e east poite of the LORDES house. And beholde, there were xxv men vnder the dore: amonge whom I sawe Jaasaniah the sonne of Asur, z Pheltias the sonne of Banias, the rulers of the people. Then sayde the LORDE vnto me: Thou sonne of man: These men ymagin myschese, and a wicked counsel take they in this cite, sayenge: Tush, there is no destruccion at hōde, let vs buylde houses:

This Jerusalem is the cauldron, z we be the flesh. Therefore shalt thou prophecie vnto them, yee prophecie shalt thou vnto them, O sonne of man. And with that, fell the spiete of the LORDE vpon me, and sayde vnto me: Speake, thus saith the LORDE: On this manner haue yee spokē (O y^e house of Israel) and I knowe the ymaginacions of youre hertes. Many one haue ye murthered in this cite, z filled the stretes full of the slayne.

B Therefore, thus saith the LORDE God: The slayne men that ye haue layed on the grounde in this cite, are the flesh, z this cite is the cauldron: But I wil bringe you out of it: ye haue drawē out y^e swerde, enē so wil I also bringe a swerde ouer you, saith y^e LORDE God. I will dryue you out of this cite and deliuer you in to youre enemies hōde, z wil condemne you. Ye shal be slayne in all the coastes of Israel, I wil be avenged of you: to lerne you for to knowe, that I am the LORDE. This cite shal not be youre cauldron, nether shal ye be the flesh therein: but in the coastes of Israel wil I punyssh you, that ye maye knowe, that I am the LORDE: in these commaundementes ye haue not walked, ner kepte his lawes: but haue done after the customes of the heithen, that lie rounde aboute you.

C Now when I preached, Pheltias the sonne of Banias dyed. Then fell I downe vpo my face, z cried with a leude voyce: O LORDE God, wilt thou then vterly destroye all the remnaunt in Israel? And so the worde of the LORDE came to me on this manner: Thou sonne of man: Thy brethien, thy kynnsfolke, z y^e whole house of Juda, which dwell at Jerusalem, saye: They be gone farre from the LORDE, but the londe is geuen vs in possession. Therefore tell them, thus saith the LORDE God: I wil sende you farre of amonge the Gentiles, z scatre you amonge the nacions, z I wil halowe you but a litle, in the londes where ye shall come. Tell them also, thus saith the LORDE God: I wil gather you agayne out of the nacions, z bringe you from the countrees where ye be scatred, z will geue you the londe of Israel agayne: z thither shal ye come. And as for all impedimentes, z all youre abhominacions: I will take them awaye.

D And I wil geue you one herte, z wil plante a new spiete within y^e bowels. That stony herte wil I take out of youre body, z geue you a fleshy herte: that ye maye walke in my commaundementes, and kepe myne ordinaunces, z do them: that ye maye be my peo-

Eze. 24. a
Matt. 23. c

Leuit. 18. a
Deut. 12. d

D
Iere. 31. f
Eze. 11. c
36. c
Eze. 36. f

The prophet Ezechiel.

ple, and I youre God. But loke whose heres are disposed to folowe their abhominacions and wicked luynges: Those mens dedes will I bringe vpon their owne heades, saith the LORDE God. After this dyd the Cherubins lift vp their winges, and the wheles wente with them, and the glory of the LORDE was vpon them. So the glory of the LORDE wente vp from the myddest of the cite, & stode vpon the mount of the cite towarde the east. But the wynde toke me vp, & in a vision (which came by the spiere of God) it brought me agayne in to Caldea amonge the presoners. Then the vision that I had seene, vanyshed awaye frome. So I spake vnto the presoners, all the wordes of the LORDE, which he had shewed me.

Ezec. 10. c
43. a

Ezec. 3. b
8. a

The XII. Chapter.

A The worde of the LORDE came vnto me, sayenge: Thou sonne of mā, thou dwellest in the myddest of a frauwerde houlsholde: which haue eyes to se, & yet se not: eares haue they to heare, and yet heare they not, for they are an obstinate houlsholde. Therfore (O thou sonne of man) make thy gere redy to flit, and go forth by sayre daye light, & they maye se. See euē in their sight shalt thou go from thy place to another place: yf peraduenture they wil conside, & they be an vnobedient houlsholde. Thy gere that thou hast made redy to flit withall, shalt thou beare out by sayre daye light, that they maie se: & thou yf self shalt go forth also at euē in their sight, as a mā doth whē he flitteth.

Esa. 6. b
Mar. 13. b
Mar. 4. a
Luc. 9. b
Act. 28. d
Ro. 11. b

B Dyggeth thorow the wall, that they maye se, and beare thorow it the same thinge, that thou tokest vp in their sight. As for thy self, thou shalt go forth in the darcke. & yde thy face that thou se not yf earth, for I haue made the a shewtoke vnto the house of Israel. Now as yf LORDE commaunded me, so I dyd: yf gere that I had made redy, brought I out by daye. At enen I brake downe an hole thorow the wall with my honde: & when it was darcke, I toke the gere vps my shulders, and bare them out in their sight.

Eze. 21. b

And in the moynynge, came the worde of the LORDE vnto me, sayenge: Thou sonne of man, yf Israel, yf frauwerde houlsholde are the, and saye: what dost thou there? Then tell them: Thus saith the LORDE God: This punysshment toucheth the chiefe rulers at Jerusalem, and all the house of Israel, that dwell amonge them: Tell them: I am youre shewtoke: like as I haue done, so shal it happen vnto you: Glyt shal ye also, and go in to captiuyte. The chiefe that is amonge

The xij. Chap. Ho. lix.

you, shall lade his shulders in the darcke, and get him awaye. He shal breake downe the wall, to carie stuffe there thorow: He shal ceuer his face, that he se not the grounde, with his eyes.

My lyne will I spiede out vpon him, and catch him in my net, and carie him to Babilon, in the lode of the Caldees: which he shal not se, & yet shal he dye there. As for all his helpers, and all his hoostes that be aboute him: I will scatere them towarde all the wyndes, and draue out a swearde after them. So when I haue scatred them amonge the heithen, and strowed them in the londes: they shal knowe, that I am yf LORDE. But, I will leaue a litle nomibre of them, from the swearde, hunger & pestilence: to tell all their abhominacions amonge the heithen, where they come: that they maye knowe, howe that I am the LORDE.

Eze. 17. c
12. a

Eze. 15. b
11. a

Moreover, the worde of the LORDE came vnto me sayenge: Thou sonne of man: with a fearfull treblinge shalt thou eate thy bried, with carefulnessse & sorowe shalt thou drynke thy water. And vnto the people of the londe, speake thou on this maner: Thus saith the LORDE God, to them that dwell in Jerusalem, and to the londe of Israel: Ye shall eate youre bried with sorowe, and drynke your water with heynesse: See the londe with the fulnesse therof shalt layde waiste, for yf wickednesse of them that dwell therein. And the cities that now be well occupied, shal be voyde, and the londe desolate: that ye maye knowe, howe that I am the LORDE.

D Yet came the worde of the LORDE vnto me agayne, sayenge: Thou sonne of man, what manner of byworde is that, which ye vse in the londe of Israel, sayenge: Tush, seynge that the daies are so slacke in commynge, all the visios are of none effecte: Tell them therfore, thus saith the LORDE God: I will make that byworde to cease, so that it shal nomore be comonly vsed in Israel.

Ro. 3. a

a. Pet. 3. b

But saye this vnto them: The daies are at honde, that enery thinge which hath bene prophecied, shalbe fulfilled. There shal no vision be in vayne, nether eny prophecie fayle amonge the childien of Israel: For it is I the LORDE, that speake it: and what so euer I yf LORDE speake, it shal be persourmed, and not be slacke in commynge.

See even in youre dayes (O ye frauwerde houlsholde) will I deuise somethinge, & bringe it to passe, saith the LORDE God. And the worde of the LORDE came vnto me sayenge: Beholde, thou sonne of man: The

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house of Israel saye in this maner: Tush, as for the vision that he hath sene, it will be many a daye or it come to passe: Is it farre of yet, the thinge that he prophecieth. Therfore saye vnto them: Thus saith the LORD God: All my wordes shal nomore be slacke: Lo ke what I speake, that same shal come to passe, saith the LORD.

The XIII. Chapter.

A The worde of the LORD came vnto me, sayenge: Thou sonne of man, Speake prophecie agaynst those prophetes, that preach in Israel: & saye thou vnto them that prophecie out of their owne hertes: Heare the worde of the LORD, thus saith the LORD God: Wo be vnto those foolish prophetes, that folowe their owne spiecke, and speake, where they se nothinge. O Israel, thy prophetes are like the foxes vpon the drie felde: For they stonde not in the gappes, nether make they an hedge for the house of Israel, that me might abyde the parell in the daye of the LORD. Vayne thinges they se, & tell lies, to mayntene their preachinges withall. The LORD (saye they) hath spokē it, when in very dede the LORD hath not sent them. Vayne visions haue ye sene, & spokē false prophecies. when ye saye: the LORD hath spoken it, where as I neuer saye it.

B Therfore, thus saith the LORD God: Because youre wordes be vayne, & ye sette out lies: Beholde, I wil vpon you, saith the LORD. Myne hondes shal come vpon the prophetes, that loke out vayne thinges, and preach lies: they shal not be in the counsell of my people, ner written in the booke of the house of Israel, nether shal they come in the lande of Israel: that ye maye knowe, how that I am the LORD God. And that for this cause: they haue disceaued my people, & tolde them of peace, where no peace was. One setteth vp a wall, & they dawbe it with loose claye. Therfore tell them which dawbe it with vntempered morter, that it shall fall. For there shal come a greate shurwer of rayne, greate stones shal fall vpon it, & a sore strome of wynde shal breake it, so shal y wall come downe. Shal it not then be sayde vnto you: where is now the morter, that ye dawbed it withall? Therfore thus saith the LORD God: I will breake out in my wrothfull displeasure with a stormy wynde, so that in myne anger there shal come a mightie shurwer of rayne, & hale stones in my wrath, to destroye withall.

As for y wall, that ye haue dawbed with vntempered morter, I wil breake it downe, &

make it eanen with the grounde: so that the foundacion therof shal remoue, & it shal fall, yee & ye youre selues shal perishe in the myddest therof: to lerne you for to knowe, that I am the LORD. Thus wil I perfourme my wrauth vpon this wall, & vpon them that haue dawbed it with vntempered morter, and then will I saye vnto you: The wall is gone, & the dawbers are awaye. These are the prophetes of Israel, which prophecie vnto the cite of Ierusalem, & loke out visions of peace for them, where as no peace is, saith the LORD God. Wherfore (o thou sonne of mā,) set thy face agaynst the daughters of y people, which prophecie out of their owne hertes: & speake thou prophecie agaynst them, & saye: Thus saith the LORD God: Wo be vnto you, that sowe pilowes vnder all arme holes, and bolsters vnder the heades both of yonge and olde, to catch soules withall. For when ye haue gotten the soules of my people in youre captiuyte, ye promysed them life, and dishonoure me to my people, for an hand full of barley, & for a peece of bred: when ye kyll the soules of them that dye not, & promyse life to them, that lyue not: Thus ye dyssemble with my people, y beleuerh y lies.

Wherfore thus saith the LORD God: Beholde, I wil also vpo the pilowes, wher with ye catch the soules in flyenge: the will I take from youre armes, & let the soules go, that ye catch in flyenge. Your bolsters also wil I teare in peces, & deliuer my people out of youre honde: so that they shal come nomore in youre hōdes to be spoyled, & ye shal knowe, that I am the LORD. Seinge y with youre lyes ye discomforte the herte of the righteous, whom I haue not discomforted: Agayne: For so moch as ye corage the honde of the wicked, so that he maye not turne from his wicked waye, & lyue: therefore shall ye spie out nomore vanyte, ner prophecie youre owne gessinges: for I wil deliuer my people out of youre honde, that ye maye knowe, how that I am the LORD.

The XIII. Chapter.

A Here resorted vnto me certayne of y elders of Israel, & sat downe by me. Then came the worde of the LORD vnto me, sayenge: Thou sonne of man, these men beare their Idols in their hertes, & go purposly vpon the stomblinge block of their owne wickednesse: how darre they then ax counsell at me? Therfore speake vnto them, & saye thus saith the LORD God: Every man of the house of Israel that beareth his Idols in his herte, purposynge to stamble in

D
Esa. 5. c
Mich. 3. b

Ose. 4. b

A
Eze. 20. a

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his owne wickednesse, and commeth to a prophet, to enquire eny thinge at me by him: vnto that man wil I the LORDE my self geue answere, accordinge to the multitude of his Idols: that the house of Israel maye be snared in their owne hertes, because they be cleane gone frome me, for their Idols sakes.

Eze. 20. c Wherfore, tell the house of Israel: thus saith the LORDE God: Be conuerted, forsake youre Idols, and turne youre faces from all yo^r abominations. For every man (whether he be of the house of Israel, or a stranger, that sojourneth in Israel) which departeth frome me, and carieth Idols in his herte, purposinge to go still stomblinge in his owne wickednesse, and commeth to a prophet, for to axe counsell at me thorow him: vnto y^e man wil I the LORDE geue answere, by myne owne self.

B I wil set my face agaynst that man, and wil make him to be an example for other, yee and a comon byworde: and wil rote him out of my people, that he maye knowe, how y^e I am the LORDE. And yf that prophet be disceined, when he telleth him a worde: then I the LORDE my self haue disceined that prophet, and wil stretch forth myne honde vpon him, to rote him out of my people of Israel: and they both shall be punished for their wickednesse.

Accordinge to y^e synne of him that ageth, shall the synne of the prophet be: that y^e house of Israel be led nomore frome thowerroure, and be nomore defyled in their wickednesse: but that they maye be my people, and I their God, saith the LORDE God. And the worde of the LORDE came vnto me, sayenge: Thou sonne of man, when the lande synneth agaynst me, and goeth forth in wickednesse: I will stretch out myne hōde vpon it, and destroye all the prouision of their

C bred, and sende derth vpon them, to destroye man & beest in the lande. And though Noe, Daniel and Job these thre men were amonge them, yet shall they in their rightuousnesse delyuer but their owne soules, saith the LORDE God.

Eze. 4. d
5. d
Iere. 15. a If I bringe noysome beestes in to the lande, to waist it vp, and it be so desolate, that no man maye go therin for beestes: yf these thre men also were in the lande, as truly as I lyue (saith the LORDE God) they shall saue nether sonnes ner doughters, but be only delyuered them selues: and as for the lande, it shall be waist.

Or, yf I bringe a swearde in to the lande, and charge it to go thorow the lande: so

The xv. Chap. Ho. lx.

that I slaye downe man and beest in it, and yf these thre men were therein: As truly as I lyue (saith the LORDE God) they shall delyuer nether sonnes ner doughters, but only be saued them selues.

D If I sende a pestilence in to the lande, and poure out my sore indignacion vpon it in bloude, so that I rote out of it both man and beest, and yf Noe, Daniel and Job were therein: As truly as I lyue (saith the LORDE God) they shall delyuer nether sonnes ner doughters, but saue their owne soules in their rightuousnesse.

Moreover, thus saith the LORDE God: Though I sende my foure trubulous plagues vpon Jerusalem: the swearde, hunger, perious beestes and pestilence, to destroye man and beest out of it: yet shall there a remnaunt be saued therein, which shall bringe forth their sonnes and doughters. Beholde, they shall come forth vnto you, and ye shall se their waye, and what they take in honde, & ye shall be cōfited, as touchinge all the plagues that I haue brought vpon Jerusalem.

They shall comforte you, when ye se their waye and workes: and ye shall knowe, how y^e it is not without a cause, that I haue done so agaynst Jerusalem, as I dyd, saith the LORDE God.

The XV. Chapter.

A The worde of the LORDE came vnto me, sayenge: Thou sonne of man: What commeth of the vyne amonge all other trees? and of the vyne stocke, amonge all other tymbre of the groaue? Do me take wodd of it, to make eny worke withall? Or maye there a nale be made of it, to hange eny thinge vpon? Beholde, it is cast in the fyre to be brent, the fyre consumeth both the endes of it, the myddest is brent to ashes. Is it mete then for eny worke? No.

Seinge then, that it was mete for no worke, beinge whole: moch lesse maye there eny thinge be made of it, when the fyre hath consumed and brent it. And therfore thus saith the LORDE God: Like as I cast the vyne in to the fyre for to be brent, as other trees of the wodd: Euen so wil I do with them that dwell in Jerusalem, and set my face agaynst them: they shall go out from the fyre, and yet the fyre shall consume them. Then shall ye knowe, that I am the LORDE, when I set my face agaynst them, and make the lande waist: because they haue so sore offended, saith the LORDE God.

The XVI. Chapter.

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A Gayne, the worde of LORDE spake vnto me, sayenge: Thou sonne of man, shewe the cite of Jerusalem their abominacions, and saye: thus saith the LORDE God vnto Jerusalem: Thy progeny and kynred came out of the londe of Canaan, thy father was an Amouite, thy mother a Cethite. In y daye of thy byrth when thou wast borne, y stringe of thy navel was not cut of: thou wast not bathed in water to make the clene: Thou wast nether rubbed w salt, ner swedled in cloutes: No man regarded the so moch, as to do eny of these thinges for y, or to shewe the soch sauoure, but thou wast vterly cast out vpon y felde, yee despised wast thou in the daye of thy byrth.

Then came I by the, and sawe the troden downe in thine owne bloude, z sayde vnto the: thou shalt be purged from thine owne bloude, fro thine owne bloude (I saye) shalt thou be clensed. So I planted the, as the blossome of thy felde: thou art growen vp, z waxe greate: thou hast gotten a maruelous pleasaunt beutie, thy brestes are come vp, thy hayre is goodly growen, where as thou wast naked and bare afore.

B Now when I wente by y, z loked vpon the: beholde, thy tyme was come, yee euē the tyme to wowe the. Then spied I my clothes ouer the, to couer thy dishonestie: Yee I made an ooth vnto the, z married my self with the (saith the LORDE God) z so thou becamest myne owne. Then washed I the with water, z purged thy bloude from the. I anoynted the with oyle, I gaue the chaunge of raymentes, I made the shues of Taurus lether: I gyrted y aboute w white sylcke, I clothed the with kerchues, I decked the w costly apparell, I put rynges vpon thy fyngers: a chayne aboute thy necke, spāges vpo thy foreheade, eare rynges vpon thine eares, z set a beutifull crowne vpon thine heade. Thus wast thou deckte with syluer z golde, z thy rayment was of fyne white sylke, of needle worke z of dyuerse colours.

Thou didest eate nothinge but symnels, honny z oyle: maruelous goodly wast thou z beutifull, yee even a very Quene wast thou: In so moch, that thy beuty was spoken of amongethe heithen, for thou wast excellēt in my beuty, which I put vpo the, saith the LORDE God. But thou hast put confidēce in thine owne beuty, z played the harlot, when thou haddest gotten the a name. Thou hast committed whordome, with all that wente by the, z hast fulfilled their desyres: Yee thou hast taken thy garmētes of dyuerse colours,

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z deckte thine aulters therewith, where vpon thou mightest fulfill thine whordome, of soch a fashion, as neuer was done, ner shalbe. The goodly ornamētes z Jewels which I gaue the of myne owne golde and syluer, hast thou takē, z made the mēs ymages ther of, and committed whordome withall.

Thy garmentes of dyuerse colours hast thou taken, and deckte thym therewith: myne oyle z incense hast thou set before them. My meate which I gaue the, as symnels, oyle z hony: (to fede the withall) that hast thou set before them, for a swete sauoure. And this came also to passe, saith the LORDE God: Thou hast takē thine owne sonnes z dough ters, whom thou haddest begotten vnto me: and these hast thou offred vp vnto them, to be their meate. Is this but a small whordome of thine (thinkest thou) that thou slayest my childien, and geuest them ouer, to be biēt vnto them? And yet in all thy abheminacions and whordome, thou hast not remembred the dayes of thy youth, how naked and bare thou wast at that tyme, z troden downe in thine owne bloude. After all these thy wickednesses (wo wo vnto the, saith y LORDE) thou hast buylded thy stewes and brodel houses in euery place: yee at the heade of euery strete hast thou buylded the an altar. Thou hast made thy beuty to be abhorred: thou hast layed out thy legges to euery one that came by, and multiplied thine whordome. Thou hast committed fornicacion with the Egipcians thy neighbours, which had moch flesh: z thus hast thou vsed thine whordome, to anger me.

Beholde, I will stretch out myne honde ouer the, and wil mynsh thy stoare of fode, and delyuer the ouer in to the willes of the philistynes thine enemies, which are ashamed of thy abhominable waye. Thou hast played the whore also with the Assirians, which might not satisfie the: Yee thou hast played the harlot, z not had ynough. Thus hast thou still cōmitted thy fornicacion from the londe of Canaan vnto the Caldees, and yet thy lust not satisfied. How shulde I circuncide thine herte (saith the LORDE God) seinge thou doest all these thinges, thou precious whore: buyldinge thy stewes at the heade of euery strete, and thy brodel houses in all places? Thou hast not bene as an other whore, y maketh booste of hir wynnynge: but as a wife y breaketh wedlocke, z taketh other in steade of hir husbōde. Giftes are geuen to all other whores, but thou geuest rewardes vnto all thy louers: z offrest

Iere. 2. 3. 5

Esa. 46. 2
Ose. 2. b
13. a
Eze. 10. d
7. d
Ose. 3. a

C
Leuit. 18. c
Deu. 32. c
Leui. 20. a
Deut. 18. b
Iere. 7. d
Eze. 10. c
Psal. 105. e

Esa. 5. a
Iere. 11. c

Iere. 3. 2
Ose. 2. c

Eze. 33. b

Eze. 31. a

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them gistes, to come vnto the out of all places, & to committe fornicacio with the. It is come to passe with the in thy whordomes, contrary to the vse of other women: yee the re hath no soch fornicacion bene committed after the, seinge that thou profrest gistes vnto other, & no rewarde is geuen the: this is a contrary thinge. Therfore heare the worde of the **LORDE**, o thou harlot: Thus saith the **LORDE** God: For so moch as thou hast spent thy moneye, & discovered thy shame, thou with thy whordome with all thy louers, and with all the Jools of thy abhominacions in the bloude of thy children, whom thou hast geuen them: Beholde therfore, I wil gather together all thy louers, vnto whom thou hast made thy self comon: yee & all them whom thou fauourest, and euery one that thou hastest: and will discover thy shame before the, that they all maye see thy fylthines.

4. Re. 16. c
17. c

Nat. 3. a
Eze. 23. f
Esa. 47. a

Leui. 20. b
4. Re. 25. b

Morouer, I wil iudge the as a breake of wedlocke and a murtherer, and recompence the thine owne bloude in wrath and gelousy. I wil geue the ouer into their power, that shal breake downe thy stewes, and destroye thy brodel houses: they shal stripe the out of thy clothes, all thy fayre & beutifull Jewels shal they take from the, and so let the syt naked & bare: Yee they shal bringe the comon people vpon the, which shal stone the, & slaye the downe with their swerdes. They shal burne vp thy houses, and punysh the in the sight of many womē. Thus wil I make thy whordome to cease, so that thou shalt geue out no more rewardes.

Shulde I make my wrath to be still, take my gelousy from the, be content, and no more to be displeased? seinge thou remembrest not the dayes of thy youth, but hast prouoked me to wrath in all these thinges? Beholde therfore, I wil bringe thine owne wayes vpon thine heade, saith the **LORDE** God: how be it, I neuer dyd vnto the, acordinge to thy wickednesse and all thy abhominacions. Beholde, all they y vse comon proverbes, shall vse this proverbe also agaynst the: Soch a mother, soch a daughter.

Thou art euenthy mothers owne daughter, that hath cast of hir housbonde and hir children: Yee thou art the sister of thy sisters, which forsoke their husbodes and their children. Your mother is a Cethite, and youre father an Amorite. Thine eldest sister is Samaria, she and hir daughters that dwel vpon thy left honde.

Eze. 16. a

But thy yongest sister that dwelleth on y right honde, is Sodoma and hir daughters.

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Yet hast thou not walked after their wayes, ner done after their abhominacions: But in all thy wayes thou hast bene more corrupte then they.

As truly as I lyue, saith the **LORDE** God: Sodoma thy sister with hir daughters, hath not done so euell, as thou and thy daughters. Beholde, the synnes of thy sister Sodoma were these: Pryde, fulnesse of meate, abundaunce and Idillesse: these thinges had she and hir daughters. Besydes that, they reached not their honde to the poore and nedy, but were proude, and dyd abhominable thinges before me: therfore I toke them awaye, when I had sene it. Nether hath Samaria done half of thy synnes, yee thou hast exceded them in wickednesse: In so moch that in comparison of all the abhominacions which thou hast done, thou hast made thy sisters good women. Therfore bearethine owne shame, thou that in synne hast ouercome thy sisters: seinge thou hast done so abhominably, that they were better then thou. Be ashamed therfore (I saye) and bearethine owne confucion, thou that makest thy sisters good women.

Gen. 18. 19

Gene. 19. f
Iere. 2. c

As for their captiuyte, namely the captiuyte of Sodoma and hir daughters: the captiuyte of Samaria and hir daughters: I wil bringe them agayne, so will I also bringe agayne thy captiuyte amonge them: that thou mayest take thine owne confucion vpon the, and be ashamed of all that thou hast done, and to comforte them.

Thus thy sisters (namely) Sodoma and hir daughters: Samaria and hir daughters with y self & thy daughters, shalbe brought agayne to youre olde estate. Whe thou wast in thy pryde, and before thy wickednesse came to light: thou woldest not heare speake of thy sister Sodoma, vntill the tyme that the Sirians with all their townes, and the Philistynes with all that lye rounde aboute them, brought the to shame and confucion: that thou mightest beare thine owne fylthynes and abhominacion, saith the **LORDE**.

For thus saith the **LORDE** God: I shal de (by right) deale with the, as thou hast done. Thou hast despysed the ooth, and broken the couenaunte. Neuertheles, I wil remembre the couenaunt, that I made with the in thy youth, in so moch that it shall be an everlastinge couenaunt: So that thou also remembre thy wayes, and be ashamed of the: then shalt thou receaue of me thy elder and yonger sisters, whom I wil make thy daughters.

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Iere. 31. e
Heb. 9. b

ters, and that besyde thy couenaunt. And so I wil renue my couenaunt with the, yf thou mayest knowe, that I am the LORDE: that thou mayest thinke vpon it, be ashamed, and excuse thine owne confucion no more: when I haue forgiven the, all that thou hast done, saith the LORDE God.

The XVII. Chapter.

A Ze worde of the LORDE came vnto me, sayenge: Thou sonne of man: put forth a darcke speakeinge and a parable, vnto the house of Israel, and saye: Thus saith the LORDE God: There came a greete Aegle with greete wynges, yee w^m mightie longe wynges, and full of fethers of dyuerse colours, vpon the mount of Libanus, and toke a braunch from a Cedre tre, and brake of the toppe of his twygge, and caried it into the londe of Canaan, and set it in a cite of marchauntes. He toke also a braunch of the londe, and planted it in a frutefull ground, he brought it vnto greete waters, & set it as a willie tre therby. Then dyd it growe, and was a greete wyne stocke, but lowe by the ground: thus there came of it a vyne, and it brought forth blossomes, & spied out braunches.

Eze. 24. a
Dan. 7. a

But there was another Aegle, a greete one, which had greete wynges and many fethers: and beholde, yf rotes of this vyne had an hūger after him, and spied out his braunches toward him, to water his frutes: Neuertheles it was plated vpon a good ground besyde greete waters: so that (by reason) it shulde haue brought out braunches and frute, and haue bene a goodly vyne. Speake thou therfore, thus saith the LORDE God: Shal this vyne prospere: shal not his rotes be plucked out, his frute broken of, his grene braunches wythered and fade awaye? yee without ether stronge arme or many people, shal it be plucked vp by the rotes. Beholde, it was planted: shal it prospere therfore? Shal it not be dyed vp and withered, yee euen in the shutting out of his blossomes, as soone as yf east wynde bloweth?

Moreover, the worde of the LORDE came vnto me sayenge: Speake to that frauwarde housholde: knowe ye not, what these thinges do signifie? Tell them: Beholde, the kinge of Babilon came to Jerusalem, and toke the kinge & his prynces, and ledde them to Babilon.

4. re. 24. c

He toke of the kinges seide, and made a couenaunt with him, and toke an ooth of him: The prynces of the londe toke he with him also, that the londe might be holden in sub-

ieccion, and not to rebelle, but kepe the couenaunt, and fulfill it. But he fell from him, & sent his Embassitours into Egypte, that he might haue horses & moch people. Shulde that prospere? Shulde he be kepte safe, that doth such thinges? O: shulde he escape, that breaketh his couenaunt?

As truly as I lyue, saith the LORDE God: He shal dye at Babilon, in yf place where the kinge dwelleth, that made him kinge: whose ooth he hath despised, and whose couenaunt he hath broken. Neither shall pharao with his greete hoost and multitude of people, maynteyne him in the warre: when they cast vp diches, and set vp bulwoikes to destroye moch people. Forseinge he hath despised the ooth, and broken the couenaunt (whereas he yet gaue his honde therupon) and done all these thinges, he shal not escape.

Therfore thus saith the LORDE God: As truly as I lyue, I will bringe myne ooth that he hath despised, and my couenaunt that he hath broken, vpon his owne heade. I wil cast my net aboute him, and catch him in my yarne. To Babilon will I cary him, there will I punyssh him, because of the greete offence that he made me. As for those yf fle from him out of yf hoost, they shalbe slayne with the swearde. The residue shalbe scattered toward all the wyndes: and ye shal knowe, that I the LORDE haue spoken it.

Eze. 12. b
12. a

Thus saith the LORDE God: I will also take a braunch from an hie Cedre tre, and will set it, and take the vppermost twygge, that yet is but tendre, and plante it vpon an hie hill: Namely, vpon the hie hill of Sion will I plante it: that it maye bringe forth twygges, and gene frute, and be a greete Cedre tre: so that all maner of foules maye byde in it, and make their nestes vnder the shadowe of his braunches.

And all the trees of the felde shal knowe, that I the LORDE haue brought downe the hie tre, and set the lowe tre vp: that I haue dyed vp the grene tre, and made the drye tre to flourish: Euen I the LORDE yf spake it, haue also brought it to passe.

The XVIII. Chapter.

A Ze worde of the LORDE came vnto me, on this maner: what meane ye by this comon prouerbe, that ye vse in the londe of Israel, sayenge: The fathers haue eaten soure grapes, and the childrens teth are set on edge? As truly as I lyue, saith yf LORDE God, ye shal vse this byworde no more in Israel.

Iere. 23. a

The prophet Ezechiel.

Beholde, all soules are myne. Like as the father is myne, so is y sonne myne also. The soule that synneth, shal dye. As a man be godly, and do the thinge that is equall & right, (he eateth not vpon the hilles: he listeth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he medleth wth no menstruous woman: he greueth no body: he geueth his dette his pledge agayne: he taketh none other mans good by violence: he parteth his mete with the hongrie: he clotheeth the naked: he lendeth nothinge vpon vsury: he taketh nothinge ouer: he withdraueth his honde from doinge wronge: he hath lech faithfully betwixte man & man: he walbeth in my commaundementes, & kepeth my lawes, & persourmeth the faithfully:) This is a righteous mā, he shal surely lyue, saith the LORDE GOD.

B If he now get a sonne, that is a murderer, a shedder of bloude: yf he do one of these thinges (though he do not all) he eateth vpon the hilles: he defyleth his neighbours wife: he greueth the poore and neddy: he robbeth and spoyleth: he geueth not the dette his pledge agayne: he listeth vp his eyes vnto Idols, & medleth with abhominable thinges: he lendeth vpon vsury, and taketh more ouer. Shal this man lyue? He shal not lyue. Seinge he hath done all these abhominacions, he shal dye: his bloude shalbe vpon him.

Now yf this man get a sonne also, that seith all this fathers synnes, which he hath done: and feareth, nether doth soch like: Namely, he eateth not vpon the mountaynes: he listeth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he vexeth no man: he kepeth no mans pledge: he nether spoyleth, ner robbeth eny man: he dealeth his meate with the hongrie: he clotheeth the naked: he oppresseth not the poore: he receaueth no vsury, ner eny thinge ouer: he kepeth my lawes, and walketh in my commaundementes: This man shal not dye in his fathers synne, but shal lyue without fayle. As for his father: because he oppressed and spoyled his brother, and dyd wyckedly amonge his people: lo, he is deed in his owne synne. And yet saye ye: Wherfore the shulde not this sonne beare his fathers synne? Therfore: because the sonne hath done equyte and right, hath kepte all my commaundementes, and done them: therfore, shal he lyue in dede.

The same soule y synneth, shal dye. The sonne shal not beare the fathers offence, ne-

The xviij. Chap. Ho. lxiij.

nether shal the father beare the sonnes offence. The rightuousnes of the rightuous shal be vpon himself, and the wickednes of the wicked shal be vpon him self also. But yf y vngodly will turne awaye, from all his synnes that he hath done, and kepe all my commaundementes, and do the thinge y is equall & right: doutles he shal lyue, and not dye. As for all his synnes that he dyd before, they shal not be thought vpon: but in his rightuousnes that he hath done, he shal lyue. For haue I eny pleasure in the death of a synner, saith the LORDE GOD: but rather that he conuerte, and lyue?

Agayne: yf the rightuous turne awaye from his rightuousnes, and do iniquyte, accordinge to all the abhominacions, that y wicked mā doth: shal he lyue? All the rightuousnes that he hath done, shal not be thought vpo: but in the sawtethat he hath offended withall, and in the synne that he hath done, he shal dye.

And yet ye saye: Tush, the waye of y LORDE is not indifferēt. Heare therfore ye house of Israel: Is not my waye right? Or, are not youre wayes rather wicked? When a rightuous mā turneth awaye from his rightuousnesse, and medleth with vngodlynes: he must dye therein: Yee for the vnrightrousnes that he hath done, must he dye. Agayne: when the wicked man turneth awaye from his wickednesse, that he hath done, and doth the thinge which is equall and right: he shal saue his soule alyue. For in so moch as he remembreth himself, and turneth him from all the vngodlynes, that he hath vsed, he shal lyue, and not dye.

And yet saith the house of Israel: Tush, the waye of the LORDE is not equall. Are my wayes vnrightr, o ye house of Israel: Are not youre wayes rather vnequall? As for me, I wil iudge euery man, accordinge to his wayes, O ye house of Israel, saith the LORDE GOD. Wherfore, be conuerted, and turne you clene from all youre wickednesse, so shal there no synne do you harme. Cast awaye fro you all youre vngodlynesse, that ye haue done: make you new hertes and a new sprete. Wherfore wil ye dye, O ye house of Israel? seynge I haue no pleasure in y death of him that dyeth, saith the LORDE GOD. Turne you then, and ye shal lyue.

The XIX. Chapter.

Bemourne thou for the prynces off Israel, & saye: Wherfore laye thym dether that lyonesse, amonge the lyons? & nourshe hir yonge ones amonge the lyons?

Al ij

The prophet Ezechiel.

whelpes: One of hir whelpes she brought vp, & it became a lyon: it lerned to spoyle, and to deuoure folke. The heithen herde of him, & toke him in their nettes, & brought him in chaynes vnto the londe of Egipte.

Now when the damme sawe, that all hir hope & comforth was awaye, she toke another of hir whelpes, and made a lyon of him: which wente amonge the lyons, & became a fearce lyon: lerned to spoyle and to deuoure folke: he destroyed their palaces, and made their cities waiste: In so much that the whole londe and euery thinge therein, were vterly desolate, thorow the very voyce of his roaringe.

4 RE. 25. 2
Iere 59. C
51. A

B Then came the heithen together on euery syde out of all countrees agaynst him, layed their nettes for him, and toke him in their pytte. So they bounde him with chaynes, and brought him to the kinge of Babylon: which put him in prison, that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother, she is like a vyne in thy bloude, planted by the water syde: hir frutes and braunches are growen out of many waters: hir stalkes were so stronge, that men might haue made staues therof for officers: she grew so hie in hir stalkes.

So when men sawe that she exceded of heich and multitude of hir braunches, she was roted out in displeasure, and cast downe to the ground. The East wynde dried vp hir frute, hir stronge stalkes were broken of, wythered and brient in the fyre. But now she is planted in the wilderness, in a drye and thurstie ground. And there is a fyre gone out of hir stalkes, which hath brient vp hir braunches and hir frute: so that she hath no mo stronge stalkes, to be staues for officers. This is a piteous and miserable thinge.

The XX. Chapter.

A In the xviij. yeare the x. daye of the moneth, it happened, that certayne of the elders of Israel came vnto me for to aye counsell at the LORDE, and sat them downe by me. Then came the worde of the LORDE vnto me on this maner: Thou sonne of man: Speake to the elders of Israel, and saye vnto them: Thus saith the LORDE God: Are ye come hither to aye enythinge at me? As truly as I lyue (saith the LORDE,) I will geue you no answer. Wilt thou not reprove them (thou sonne of man) wilt thou not reprove them? Shewethem the abhominacions of their forefathers, & tell the: Thus saith the LORDE God: In the daye when I chose Israel, and lift vp myne honde

Exo. 3. b

The xx. Chap.

vpon the seide of the house of Jacob, & shewed my self vnto them in the londe of Egipte: Yee when I lift vp myne honde ouer the, and sayde: I am the LORDE yourre God, euen in the daye that I lift vp myne honde ouer them, to bringe them out of the londe of Egipte: in to a londe that I had prouyded for them, which floweth with mylke and hony, and is a pleasaunt lode amonge all other: Then sayde I vnto them: Cast awaye euery man the abhominacions that he hath before him, and defyle not yourre selues with the Idols of Egipte, for I am the LORDE yourre God.

Deu. 7. a

B But they rebelled agaynst me, and wolde not folowe me: to cast awaye euery man the abhominacions of his eyes, and to forsake the Idols of Egipte. Then I made me to poure my indignacion ouer them, and to satisfie my wrath vpon them: yee euen in the myddest of the londe of Egipte. But I wolde not do it, for my names sake: that it shulde not be vnhalowed before the heithen, amonge whom they dwelt, and amonge whom I shewed my self vnto them, that I wolde bringe them out of the londe of Egipte. Now when I had caried them out of the londe of Egipte, and brought them into the wilderness: I gaue them my commaundementes, & shewed the my lawes: which who so kepeth shal lyue in them. I gaue them also my holy dayes, to be a token betwixte me and them, and therby to knowe, that I am the LORDE, which haloweth them. And yet the house of Israel rebelled agaynst me in the wilderness, they wolde not walke in my commaundementes, they haue cast awaye my lawes: (which who so kepeth shulde lyue in them,) and my Sabbath daies haue they greatly vnhalowed.

Exo. 20. 17
22. 33
Deu. 4. 5
Gala. 3. b
Leui 18. a
Exo. 16. c
11. c
32. c

C The I made me to poure out my indignacion vpon them, & to consume them in the wilderness. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the heithen, from the which I had caried them awaye. But I swore vnto them in the wilderness, that I wolde not bringe them into the londe, which I gaue them: a londe that floweth with mylke & hony, & is a pleasure of all londes: & y because they refused my lawes, & walked not in my commaundementes, but had vnhalowed my Sabbathes, for their herte was gone after their Idols. Neuer theles myne eye spared the, so y I wolde not vterly slaye the, & consume the in the wilderness. Moroner, I sayde vnto their sommes in y wilderness: walke not in the statutes of yo

Nu. 14. b
Exo. 16. f

Eze. 18. b

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forefathers, kepe not their ordinaunces, and defyle not youre selues with their Idols, for I am the **LORDE** youre God. But walke in my statutes, kepe my lawes & do them, halowe my Sabbathes: for they are a token betwixt me & you, that ye maye knowe, how y I am the **LORDE**. Notwithſtōdinge, their ſonnes rebelled againſt me alſo: they walked not in my statutes, they kepte not my lawes to fulfill them (which he that doth ſhall lyue in them) nether halowed they my Sabbath dayes. The I made me agayne to poure out my indignacion ouer them, and to ſatiſſie my wraath vpon them in the wilderneſſe. Neuertheles I with drewe my honde for my names ſake, leſt it ſhulde be vnhalowed amonge the heithē, before whom I had brought them forth. I liſt vp myne honde ouer them alſo in the wilderneſſe, that I wolde ſcatre them amonge the heithen, and ſtrowe them amonge the nacions: becauſe they had not kepte my lawes, but caſt aſyde my commaundementes, vnhalowed my Sabbathes, and liſt vp their eyes to their fathers Idols. Wherefore I gaue them alſo commaundementes not good, & lawes thorow the which they ſhulde not lyue, & I vnhalowed them in their owne giſtes: (when I appoynted for my ſelf all their firſt borne) to make them deſolate: that they might knowe, how that I am the **LORDE**.

D Therefore (O thou ſonne of man) tell the houſe of Iſrael, thus ſaieth the **LORDE** God: Beſyde all this, youre forefathers haue yet blaſphemed me more, and greatly offended agaynſt me: for after I had brought them in to the londe, y I promyſed to geue them, when they ſawe euery hie hill & all the thicket trees: they made there their offringes, and prouoked me with their oblacions, makinge ſwete ſauoures there, & poured out their drinke offerings. Then I axed them: what haue ye to do with all, that ye go thither? And therfore is it called the hie place vnto this daye. Wherefore, ſpeake vnto the houſe of Iſrael: Thus ſaieth the **LORDE** God: Ye are euen as vnclene as youre forefathers, & committe whordome alſo with their abhominacions. In all youre Idols, where vnto ye bringe youre oblacions, & to whoſe honoure ye burne youre children: ye defyle youre ſelues, euen vnto this daye: how darre ye the come, and are eny queſtion at me? O ye houſholde of Iſrael: As truly as I lyue (ſaieth the **LORDE** God) ye get no anſwere of me: & as for the thinge that ye go aboute, it ſhal not come to paſſe, where as ye ſaye: we wil be as the he

then, & do as other people in the londe, woe & ſtone wil we worſhipe.

As truly as I lyue (ſaieth the **LORDE** God) I myſelf, wil rule you with a mightie honde, with a ſtretched out arme, and with indignacion poured out ouer you: & wil bringe you out of the nacions and londes, wherein ye are ſcattered: and gather you together with a mightie hōde, with a ſtretched out arme & w indignacion poured out vpon you: & wil bringe you into the wilderneſſe of the people, & there I will reaſon with you face to face. Like as I puniſhed yo forefathers in the wilderneſſe, ſo wil I puniſh you alſo, ſaieth the **LORDE** God. I wil bringe you vnder my iuriſdiction, and vnder the bonde of the couenaunt. The forſakers alſo and the tranſgreſſours wil I take from amonge you, & bringe them out of the londe of youre habitation: as for the londe of Iſrael, they ſhall not come in it: that they maye knowe, how that I am the **LORDE**.

Go now then (ſaieth the **LORDE** God) ye houſe of Iſrael, caſt awaye, and deſtroye euery man his Idols: then ſhal ye heare me, and nomore blaſpeme my holy name with youre offrynges and Idols. But vpon my holy hill, eue vpon the hie hill of Iſrael ſhal all the houſe of Iſrael and all that is in the londe, worſhipe me: and in the ſame place will I fauoure them, and there will I requyre youre heauy offringes, and the firſtlinges of youre oblacions, with all youre holy thinges.

I wil accepte youre ſwete ſauoure, when I bringe you from the nacions, and gather you together out of the londes, wherein ye be ſcattered: that I maye be halowed in you before the heithen, and that ye maye knowe, that I am the **LORDE**, which haue broughte you in to the londe of Iſrael: yee in to the ſame lōde, that I ſwore to geue vnto youre forefathers. There ſhal ye call to remembraunce youre owne wayes and all youre ymaginations, wherein ye haue bene defyled: and ye ſhal be diſpleaſed with youre owne ſelues, for all youre wickednes, that ye haue done. And ye ſhal knowe, that I am the **LORDE**: when I entreate you after my name, not after yo wicked wayes, ner accordinge to youre corrupte workes: o ye houſe of Iſrael, ſaieth the **LORDE**.

Moreover, the worde of y **LORDE** came vnto me, ſayinge: Thou ſonne of mā, ſet thy face toward the ſouth, & ſpeake to the ſouth wynde, and ſaye to the wodde toward the ſouht: heare the worde of the **LORDE**, thus

Exo. 16. c
31. c. 32. c

Nu. 25. a

Leui. 18. a
Galar. 3. b
Ro. 10. a

Exo. 17. a

Eſa. 2. c
30. d
Eze. 14. a

Deu. 12. a
14. b

Iere. 19. a
Deut. 12. d
18. b
Eze. 16. c
4. Re. 17. c
21. a
u. Par. 28. a

Iere. 8. a
18. a. 31. c

The prophet Ezechiel.

saith the LORD God: Beholde, I will kindle a fyre in the, y^e shall consume the grene trees wth the drye. No man shall be able to quench his flame, but all that loketh from the south to the north, shall be brent therin: & all flesh shall se, that I the LORD haue kindled it, so that no man maye quench it. Then sayde I: O LORD, they wil saye of me: Tush, they are but fables, that he telleth.

Iere. 20. b

The XXI. Chapter.

A The worde of the LORD came to me, sayenge: Thou sonne of man, set thy face toward Jerusalem, speake agaynst the Sanctuary, & prophetic agaynst the londe of Israel, saye to the lode of Israel: Thus saith the LORD God: Beholde, I wil vpon the, & wil drawe my swearde out of y^e sheeth, & rote out of y^e both the rightuous & the wicked. Seinge then that I will rote out of the both the rightuous & wicked, therfore shall my swearde go out of his sheeth, agaynst all flesh from the north to the south: that all flesh maye knowe, how that I the LORD haue drawen my swearde out of the sheeth, & it shall not be put in agayne.

Mourne therfore (o thou sonne of man) y^e thy loynes cracke withall, yee mourne bytterly for them: And yf they saye, wherfore mournest thou? Then tell them: for the tydings that cometh, at the which all hertes shall melt, all hondes shall be letten downe, all stomackes shall faynte, and all knees shall waxe feble. Beholde, it cometh & shall be fulfilled, saith the LORD God.

B Agayne, the worde of the LORD came vnto me, sayenge: Thou sonne of man, prophetic, and speake: Thus saith the LORD God: speake, the swearde is sharpened & wel scoured. Sharpened is it for the slaughter, & scoured y^e it maye be bright. O, the destroyenge staff of my sonne, shall bringe downe all wodde. He hath put his swearde to y^e dightinge, y^e good holde maye be take of it. This swearde is sharpened & dight, y^e it maye be geuen in to the honde of the manslayer.

Esa. 10. a

Crie (o thou sonne of man) and howle, for this swearde shall smyte my people, & all the rulers in Israel, which with my people shall be slayne downe to the grounde thorow this swearde. Smyte thou vpon thy thee, for wherfore shulde not the place & staff of iudgment come: Prophecy thou sonne of man, & smyte thine ho^ues together: make the swearde two edged, yee make it thie edged, y^e manslayers swearde, that swearde of the greateslaughter, which shall smyte them, even in their prey chambers: to make them abashed & sayn

The xxi. Chap.

te at the hertes, & in all gates to make some of them fall. O how bright and sharpe is it, how wel dight & mete for y^e slaughter: See the to some place alone, ether vpon the right honde or on the lefte, whither so euer thy face turneth. I wil smyte my hondes together also, and satisfie my wrothfull indignacion: Euen I the LORD haue sayde it.

The worde of the LORD came yet vnto me agayne, sayenge: Thou sonne of man, make the two stretes, that the swearde of y^e kinge of Babilon maye come. Both these stretes shall go out of one londe. He shall set him vp a place, at the heade of the strete shall he close him out a corner. Make y^e a strete, that the swearde maye come toward Rabath of the Ammonites, and to the stronge cite of Jerusalem. For the kinge of Babilon shall stonde in the turnyng of the waye, at the heade of the two stretes: to axe counsell at the soothsayers, casting the lottes with his arrowes, to axe counsell at the Idols, and to loke in the lyuer. But the soothsayenge shall poynte to the right syde vpon Jerusalem, that he maye set men of warre, to smyte it with a greates noyse, to crie out Alarum, to set batellrammes agaynst the gates, to graue vp dyches, & to make bulwerkes.

Leuit. 19. f
20. a
Deut. 18. b

Nevertheless, as for y^e soothsayenge, they shall holde it but for vanite, euen as though a iest were tolde them: Yee and they themselves remembre their wickednesse, so that by right they must be take and reuonne. Therfore saith the LORD God: For so moch as ye youre selues shewe youre effence, and haue opened youre wickednesse, so that in all youre workes men maye se youre synnes: Yee in so moch (I saye) that ye youre selues haue made mencion therof, ye shall be taken by violence.

O thou shamefull wicked gyde of Israel, whose daye is come: euen the tyme that wickednesse shall haue an ende: Thus saith the LORD God: take a waye the myrrour, and put of the crowne, and so is it awaye: the humble is exalted, and the proude brought lowe. Punyshe, punyshe, yee punyshe them will I, and destroye them: and that shall not be fulfilled, vntill he come, to whom the iudgment belongeth, and to whom I haue geue it. And thou (o sonne of man) prophecy, & speake: Thus saith the LORD God to the children of Ammon, & to their blasphemy, speake thou: The swearde, the swearde, is drawen forth already to the slaughter, & scoured that it glisteth (because thou hast loked the outvanities, & propheticd lies) y^e it maye come

Iere. 49. c
Eze. 35. a
Amos. 1. 6

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upon thy necke, like as vpon the other vngodly, which be slayne: whose daye came, when their wickednesse was full.

Though it were put vp a gayne into the sheath, yet will I punysh the, in the londe where thou wast norished & borne, and poure my indignacion vpon the, and will blowe vpon the in the fyre of my wrath, and deliuer the vnto cruell people, which are lerned to destroye. Thou shalt fede the fyre, and yf bloude shall be shed in the londe, that thou mayest be put out of remembraunce. Euen I the LORDE haue spoken it.

The XXII. Chapter.

And ouer the worde of y LORDE came vnto me, & sayde: Thou sonne of man, wilt thou not reprocue this bloudthirstie cite? Shewe the their abominaciōs, & tell them: Thus saith the LORDE God: O thou cite, y sheddest bloude in y myddest of the, y thy tyme maye come also: and makest the Idols to defyle the withall. Thou hast made thy self guilty, in y bloude y thou hast shed: & defyled y i y ydols, which thou hast made. Thou hast caused thy daies to drawe nye, & made the tyme of thy yeares to come. Therfore will I make y to be confounded amonge the heithē, & to be despised in all the lōdes, whether they be nye or farre frō the: they shal laugh y to scorne, thou y hast gottē the so foule a name, & art full off myschefe. Beholde, the rulers of Israel haue brought enery man his power, to shed bloude in the. In the haue they despised father & mother, in the haue they oppressed the strainger, in the haue they vexed the wyddowe & the fatherlesse. Thou hast despyed my Sanctuary, and vnhalowed my Sabbath. Murtherers are there in the, that shed bloude, & eate vpon the hilles, and in the they vse unhappynesse.

Deu. 5. c
25. c

Deu. 12.
Leui. 18.

Eze. 31. f
Ierc. 5. a

Deu. 27. c
Eze. 12. d
Exo. 22. c

In y haue they discovered their fathers shame, in the haue they vexed women in the ir sicknesse. Euer y mā hath dealte shamefully with his neighbours wife, & abhominably defyled his daughter in lawe. In the hath enery man forced his owne sister, euen his fathers doughter: yee giftes haue bene receaued in the, to shed bloude. Thou hast taken vsury & encrease, thou hast oppressed thy neighbours by extorcion, and forgotten me, saith the LORDE God. Beholde, I haue smytten my hondes vpon thy couctousnesse, that thou hast vsed, and vpon the bloude which hath bene shed in the. Is thy herte able to enoure it, or maye thy hondes defende them selues, in the tyme that I shall bringe vpon

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the: Euen I the LORDE that speake it, will bringe it also to passe.

Eze. 12. c
13. b

I will scatre the amonge the heithen, & strowe the aboute in the lōdes, and wil cause thy fylthynesse to ceasse out off the: yee and I will haue the in possession in the sighe of the heithen, that thou mayest knowe, that I am the LORDE.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of man, the house of Israel is turned to dross. All they that shulde be brasse, tynne, yron & leade, are in the fyre become dross. Therfore, thus saith the LORDE God: So: so moch as ye all are turned in to dross, beholde: I will bringe you together vnto Jerusalem, like as syluer, brasse, yron, tynne and leade are put together in the fornace, and the fyre blowne there vnder to melt them: Euen so will I gather you, put you in together, and melt you in my wrath and indignacion. I will bringe you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted ther in.

Esa. 4. c
C

Like as the syluer is melted in the fyre, so shall ye also be melted therin: that ye maye knowe, how that I the LORDE haue poured my wrath vpon you.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of mā, tell her: Thou art an vnclene londe, which is not rayned vpon in the daye off the cruell wrath: thy prophetes that are in the, are sworne together to deuoure soules, like as a roaringe Lyon, that lyueth by his pray. They receaue riches and good, and make many wyddowes in y. Thy priestes breake my lawe, and defyle my Sanctuary. They put no dyfference betwene the holy and unholy, nether discernen betwene the clene and vnclene: they turne their eyes fro my Sabbathes, and I am vnhalowed amonge them.

Mich. 4. c

D
Leu. 1. 10. c

Thy rulers in the are like ranyshinge wolues, to shed bloude, and to destroye soules, for their owne covetous lucre. As for thy prophetes, they dawbe with vntempered claye, they se vanities, and prophecie lies vnto them, sayenge: the LORDE God sayeth so, where as the LORDE hath not spoken. The people in the londe vse wicked extorcio and robbery. They vex the poore and nedye: and oppresse the straunger agaynst right. And I sought in the londe for a man, that wolde make vpon the hedge, and set him self in the gappe before me in the lōdes behalfe, yf I shulde not vterly destroye it: but I coude fynde none. Therfore wil I pou

Mich. 3. d
Soph. 3. d
Eze. 13. b

Exo. 22. a

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re out my cruell displeasure vpon them, and burnethem in the fyre of my wrath: theirowne wayes will I recompence vpon theitheades, saith the LORDE God.

The XXIII. Chapter.

A The worde off the LORDE came vnto me, sayenge: Thou sonne of man, there were two womē, that had one mother: These (when they were yonge) beganne to playe the harlottes in Egipte. There were their brestes brussed, and the pappes off their maydenheade destroyed. The eldest of them was called Oola, and hir yongest sister Ooliba. These two were myne, and bare sonnes and daughters. Their names were, Samaria, and that was Oola: and Jerusalem, that was Ooliba. As for Oola, she beganne to go a whoringe, when I had take her to me. She was set on fyre vpon hir louers the Assirians, which had to do with her: euen the prynces and lordes, that were deckt in costly aray: saye yonge men, lusty ryders of horses.

Thus thorow hir whordome, she cleued vnto all the yonge men off Assiria: Xee she was madde vpon them, and defyled herself with all their Idols. Neither ceased she fro the fornicaciō, that she vsed with the Egipcians: for in hir youth they laye wth her, they brussed the brestes of hir maydenheade, and poured their whordome vpon her. Wherefore, I delynered her in to y^e hōdes of hir louers, euen the Assirians, whom she soloued. The se discovered hir shame, toke hir sonnes and daughters, and slewe her with the swearde: An euell name gat she of all people, and they punyshed her.

B Hir sister Ooliba sawe this, and destroyed herself wth inordinate loue, more then she, and exceded hir sister in whordome: she loued y^e Assirians (which also laye wth her) namely, the prynces and greates lordes, that were clothed wth all maner of gorgious apparell, all lusty horsmen and saye yonge personnes. Then I sawe, that they both were defyled alike. But she increased still in whordome: for when she sawe men paynted vpon the wall, the ymages off the Caldees set forth with fresh colours, with saye gyrdles aboute them, and goodly bonnettes vpon their heades, loyng all like prynces (after y^e maner of the Babilonians and Caldees in their owne londe, where they be borne) Immediately, as soone as she sawe them, she brent in loue vpon them, and sent messaungers for them in to the londe of the Caldees.

Now when the Babilonians came to her,

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they laye with her, and defyled her with theirowordome, and so was she poluted with them. And when hir lust was abated from them, hir whordome and shame was discovered and sene: then my herte forsoke her, like as my herte was gone from hir sister also. Neuertheles she vsed hir whordome euer the longer the more, and remembried the dayes off hir youth, wherein she had played the harlot in the londe off Egipte: she brent in lust vpon them, whose flesh was like y^e flesh of Asses, and their sede like the sede off horses. Thus thou hast renued the fylchynesse of thy youth, when thy louers brussed y^e pappes, and marred thy brestes in Egipte.

Therefore (o Ooliba) thus saith y^e LORDE God, I will rayse vpon thy louers (with whom thou hast satisfied thy lust) agaynst the, and gather them together rounde aboute the: Namely, the Babilonians, and all the Caldees: Pecod, Schoa and Coa, with all the Assirians: all yonge and saye louers: prynces and lordes, knyghtes and gentlemen, which be all good horsmen: These shall come vpon the with horses, charettes, and a great multitude of people: which shall be harnessed aboute the on euery syde, wth brestplates, sheldes and helmettes. I will punysh y^e before them, yet they the selues shall punysh the, accordinge to their owne iudgmet. I will put my gelousy vpon the, so that they shall deale cruelly with the. They shall cut of thy nose and thine eares, and the remnaunt shall fall thorow the swearde. They shall cary awaye thy sonnes and daughters, and the residue shall be brent in the fyre. Thy shall strype the out of thy clothes, and cary thy costly Jewels awaye with them.

Thus will I make an ende off thy fylchynesse and whordome, which thou hast brought out of the lōde of Egipte: so that thou shalt turne thine eyes nomore after them, and cast thy mynde nomore vpon Egipte. For thus saith the LORDE: Beholde, I will delyuer y^e in to the hōdes of them, whom thou hatest: yee euen in to the hōdes of them, with whō thou hast fulfilled thy lust, which shall deale cruelly with y^e: All thy labour shall they take with them, and leaue the naked and bare, and thus the shame of thy filthy whordome shall come to light. All these thinges shall happen vnto the, because of thy whordome, which thou hast vsed amonge the Gentiles, with whose Idols thou hast defyled y^e self. Thou hast walked in the waye of thy sister, therefore will I geue the hir cuppe in thy hand.

Esa. 47. a
Naum. 3. c
Eze. 16. c

Eze 16. c

Iere. 3. b
4. Re. 16. b

The prophet Ezechiel.

Thus saith the LORD God: Thou shalt drynke off thy sisters cuppe, how depe & farre so euer it be to the botome. Thou shalt be laughed to scorne, and had as greatly in derision, as is possible. Thou shalt be full off dionckennes and sorowe, for the cuppe of y sister Samaria is a cuppe of destruction & waistinge: the same shalt thou drynke, and suppe it out euē to y diegges, yee thou shalt eate vp the broken peces off it, and so teare thine owne brestes: For euen I haue spoken it, saith the LORD God.

Therefore thus saith y LORD God: For so moch as thou hast forgottē me, & cast me asyde, so beare now thine owne fylthinesse & whordome. The LORD sayde morouer vnto me: Thou sonne of mā, wilt thou not reprove Gola & Golia: Shewe thē their abhominaciōs: namely, y they haue brokē their wedlocke, & stayned their hōdes wth blonde: yee euen wth their Idols haue they committed aduontry, & offred them their owne children (to be deuoured) whō they had borne vnto me. See & this haue they done vnto me also: they haue defyled my Sanctuary in that same daye, & haue vnhalowed my Sabbath. For when they had slayned their childre for their Idols, they came the same daye in to my Sanctuary, to defyle it. Lo, this haue they done in my house. Besyde all this, thou hast sent y messangers for men out of farre cōtrees: and whē they came, thou hast bathed, trymmed and set forth thy selff off the best fashion: thou sittest vps agoodly bed, & a table spied before the: wherupon thou hast set myne incense and myne oyle.

Then was there greate cheare wth her, & the men y were sent frō farre cōtrees ouer the deserte: vnto these they gaue bracelettes vpon their hondes, & set glorious crownes vpon their heades. Then thought I: no doute, these wil vse their harlotry also wth yōder olde whore. And they wente in to her, as vnto a comon harlot: Euen so wente they also to Gola & Golia, those filchy women.

O ye all that loue vertue and righteousnes, iudge thē, punysh them: as aduoutrers and murderers ought to be iudged and punyshed. For they are breakers off wedlocke, and the blonde is in their hondes. Wherfore thus saith the LORD God: bunge a greate multitude off people vpon them, and make them be scatred and spoyled: these shal stone them, and goire them with their sweardes. They shal slaye their sonnes and doughters and burne vp their houses with fyre.

Thus will I destroye all ych fylthynes

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out off the londe: that all women may lerne, not to do after youre vncleasse. And so they shall laye youre fylthinesse vpon youre owne selues, and ye shalbe punyshed for the synnes, that ye haue committed with youre Idols: & ye shall knowe, that I am the LORD.

The XXIII. Chapter.

In the ix. yeare, in the x. Moneth, the x. daye off the Moneth, came the worde off the LORD vnto me, sayenge: O thou sonne off man, wyte vp the name off this daye, yee euē y houre of this present daye: when the kynge of Babilon set himself agaynst Ierusalē. Shewe y obstinate howsholde a parable, & speake vnto thē: Thus saith the LORD God: Get the a pot, set it on, & poure water in to it: put all the peces together in it, all the good peces: the loyne and the shulder, & fyll it with the best bones. Take one off the best shepe, & an heape off bones withall: let it boyle well, & let the bones seyth well therin.

With that, sayde the LORD God on this maner: Wo be vnto the bloudy cite of y pot, wher vpon the rustynesse hāgeth, and is not yet scoured awaye. Take out the peces that are in it, one after another: there nede no lottes be cast therfore, for the blonde is yet in it. Vpon a playne drye stone hath she poured it, and not vpon the grounde, that it might be couered with dust. And therfore haue I letten her poure hir blonde vpon a playne drye stony rocke, because it shulde not be hid, and that I might bringe my wrothfull indignacion and vengeaunce vpon her.

Wherfore, thus saith y LORD God: O, wo be vnto that bloudthurstie cite, for whō I wil prepare a heape off wodde: beare thou y bones together, kyndle thou the fyre, seeth the flesh, let all be well soddē, that the bones maye be suckte out. Morouer, set the pot emptye vpon the coales, that it maye be warme and the metall hote: that the fylth and rustynesse maye be consumed. But it will not go off, there is so moch off it: the rustynesse must be brent out. Thy fylthinesse is abhominable, for I wolde haue clenfed the, but thou woldest not be clenfed. Thou canst not be pouged from thine vncleasse, till I haue poured my wrothfull indignacion vpon the. Euen I the LORD haue so deuysed: See it is come therto allredy, that I will do it. I will not go backe, I will not spare, I will not be intreated: but acordinge to thy wayes & ymaginacions, thou shalt be punyshed, saith the LORD God.

Eze. 17. a
Eze. 11. b

Nau. 1. c
Abaa. 2

B

4. Re. 11. a

Eze. 16. c

Exo. 20. d

Leui. 20. b
Eze. 16. d

The prophet Ezechiel.

C And the worde off the LORDE came vnto me, sayenge: Thou sonne off man, beholde, I will take awaye the pleasure off thine eyes w^t a plage: yet shalt thou nether mourne ner wepe, ner water thy chekes therfore: thou mayest mourne by thy selff alone, but vse no deadly lamentacion. Holde on thy boner, and put on thy shues vpon thy fete, ceue not thy face, and eate no mourners bried. So I spake vnto the people by tymes in the moynynge, and at euen my wyfe dyed: then vpon the nexte morow, I dyd as I was commaunded. And y^e people sayde vnto me: wilt thou not tell vs, what that signifieth, which thou doest? I answered them, the worde off the LORDE came vnto me, sayenge: Tell the house of Israel, thus saith y^e LORDE God: beholde, I wil suspende my Sanctuary: eue the glory of youre power, the pleasure of yo^r eyes, and the thinge that ye loue: youre sonnes and daughters whom ye haue left, shal fall thorow the swerde.

D Like as I haue done, so shall ye do also: Ye shal not hyde youre faces, ye shal eate no mourners bried: youre bonettes shal ye haue vpon youre heades, & shues vpon youre fete. Ye shal nether mourne ner wepe, but in youre tymes ye shal be sorowfull, and one repete with another. Thus Ezechiel is youre shew tokē. For loke as he hath done, so (when this cometh) ye shal do also: that ye maye lerne to knowe, that I am y^e LORDE God. But beholde, O thou sonne of man: In the daye when I take from them their power, their ioye and honoure, the lust off their eyes, the burthen off their bodies: namely, their sonnes and daughters: The shall there one escape, and come vnto the, for to shewe the. In that daye shal y^e mouth be opened to him, which is escaped, that thou mayest speake, and be no more domme: Yee and thou shalt be there shew tokē, that they maye knowe, how that I am the LORDE.

The XXV. Chapter.

A The worde of the LORDE came vnto me, sayenge: Thou sonne of man, set thy face agaynst y^e Ammonites, prophesy vpon them, and saye vnto the Ammonites: Heare the worde off the LORDE God, Thus saith the LORDE God: For so moch as thou speakest ouer my Sanctuary: A ha, I throw it be now suspended: and ouer the londe of Israel, I throw it be now desolate: yee ad ouer the house of Iuda, I throw they be now led awaye prisoners: Beholde, I will deliuer y^e to the people of the east, y^e they maye haue the in possession: these shal set their cas-

Eze. 21 d
Iere. 49. a

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tels and houses in the. They shall eate thy frute, and drynke vp thy mylke. As for Rabath, I wil make of it a stall for camels, and of Ammon a shepesholde: and ye shal knowe, that I am the LORDE.

For thus saith the LORDE God: In so moch as thou hast clapped with thine hondes, and stamped with thy fete, yee reioysed in thine herte ouer the londe of Israel with despyte: beholde, I wil stretch out myne hōde ouer the also, and deliuer the, to be spoyled off the heithen, and rote the out from amonge the people, and cause the be destroyed out off all londes: yee I will make the be layed waist, that thou mayest knowe, that I am the LORDE.

Thus saith y^e LORDE God: For so moch as Moab and Seir do saye: As for the house off Iuda, it is but like as all other Gentiles be: Therfore beholde, I will make the cities off Moab weaponlesse, and take awaye the strength: their cities and chiefe coastes off their londe, which are the pleasures off the countre: As namely, Beresimoth, Baalmea and Cariathaim: these will I open vnto the off the east, y^e they maye fall vpon the Ammonites: and will geue it them in possession: so that the Ammonites shal no more be had in remembrance amonge the heithen. Euen thus will I punyssh Moab also, that they maye knowe, how that I am the LORDE.

Moreover, thus sayeth the LORDE God: Because that Edom hath avenged & cased himself vpon the house off Iuda, therfore thus saith the LORDE: I will reach out myne hōde vpon Edom, and take awaye man and beast out off it. From Thēma vnto Dedan wil I make it desolate, they shal be slayne with the swerde. Thorow my people of Israel, wil I avenge me agayne vpon Edom: they shal haue him, accordinge to my wraith and indignaciō, so that they shal knowe my vengeance, saith the LORDE God.

Thus saith y^e LORDE God: For so moch as the philistynes haue done this: namely, taken vengeance with despitefull stomakes, and off an olde euell will set them selues to destroye: Therfore thus saith the LORDE God: Beholde, I wil stretch out myne hōde ouer the philistynes, and destroye the destroyer, and cause all the remnaunt off the see coast to perish. A greate vengeance will I take vpon them, and punyssh them cruelly: that they maye knowe, how that I am the LORDE, which haue avenged me off them.

Esa. 15. 16.
Esa. 48. a
Sopha. b

Esa. 34. a
Iere. 49. b
Eze. 32. f
35. a
Psal. 136. b
Gen. 25. d
C

1. Mach. 5. 1

Esa. 14. e
Iere. 47. a
Sopha. a

The XXVI. Chapter.

The prophet Ezechiel.

A T happened, that in the xi. yere, the first daye off the Moneth, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, Because that Tyre hath spoken vpon Jerusalem: Al ha, now I throw the portes of the people be broken, and she turned vnto me, for I haue destroyed my bely full. Yee therfore saith y^e LORDE God: Beholde O Tyre, I will vpo the, I wil bringe a greate multitude off people agaynst y^e, like as whē the see aryseth with his waves: These shal breake the walles off Tyre, and cast downe hir towres: I wil scrape the grounde from her, and make her a bare stone: yee as the dryenge place, where the fyshers hangge vp their nettes by the see syde. Euen I haue spoken it, sayeth the LORDE God. The Gentiles shal spoyle her: hir daughters vpon the felde shal perish with the swearde, y^e they maye knowe, howe that I am the LORDE.

B For thus sueth the LORDE God: Beholde, I will bringe hither Nabuchodonosor (which is the kynge off Babylon z a kynge off kynges) from the North, vpo Tyre, with hoises, charettes, hoisinen and with a greate multitude of people. Thy daughters that are in the londe, shal he slaye with y^e swearde: But agaynst y^e, he shall make bullworckes z graue vp dyches aboute the, z lift vp his shyld agaynst y^e. His synges z batelrāmes shal he prepare for thy walles, z wth his weapens breake downe thy towres. The dust of his hoises shal couer y^e, they shal be so many: y^e walles shal shake at the noyse of y^e hoise men, charettes z wheles: when he cometh to thy portes, as men do into an open cite. With the hofes off his horse fete, shal he treade downe all thy stretes.

He shal slaye thy people wth the swearde, z breake downe the pilers of thy strength. They shal waiste awaye thy riches, z spoyle y^e marchaundise. Thy walles shal they breake downe, z destroye thy houses of pleasure. Thy stones, thy tymbre z foundations, shall they cast in the water. Thus wil I bringe the melody of thy songes, z the voyce of thy mynstrelsy to an ende, so that they shal nomore be herde. I wil make a bare stone off the, yee a dryenge place for nettes, and shalt neuer be buylded agayne: For euē I y^e LORDE haue spoken it, sayeth the LORDE God: thus hath the LORDE God spoken concerninge Tyre: The Isles shal be moued at the noyse off thy fall, z at the crie of the slayne, y^e shal be murthured in the. All kynges off the see shal come downe from their seates regall: they shal laye awaye their robes, and put

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off their costly clothinge: Yee with tremblinge shal they be clothed, they shall sit vpo the grounde: they shal be a frayd at thy sodaine fall, and be abashed at the.

They shal mourne for the, and saye vnto the: O thou noble cite, y^e hast bene so greatly occupied off olde, thou that hast bene the strongest vpon the see wth thine inhabitours off whom all men stode in feare: How art thou now so vterly destroyed? Now at the tyme off thy fall the inhabitours off the Isles, yee and the Isles them selues shall stonde in feare at thine ende. For thus sayeth the LORDE God: when I make the a desolate cite (as other cities be, that no man dwell in) and when I bringe the depe vpon the, y^e greate waters maye couer the: Then will I cast the downe vnto them, that descende in to y^e pytte: vnto a people that hath bene longe deed, and set the in a londe y^e is beneth, like the olde wylernes, with them which go downe to their graues, so y^e no mā shal dwell more in the. And I wil make the to be no more in hono^r, in the lode of the luyngge. I wil make an ende off the, ad thou shalt be gone.

Theught thou be sought for, yet shalt thou not be founde for enermore, saith y^e LORDE God.

The XXVII. Chapter.

A The worde off the LORDE came vnto me, sayenge: O thou sonne off mā, make a lamentable cōplaynte vpon Tyre, z saye vnto Tyre, which is a poite off the see, y^e occupieth with moch people: and many Isles: thus speaketh y^e LORDE God: O Tyre thou hast sayde: what, I am a noble cite, thy borders are in the myddest of the see, and thy buylders haue made the maruelous goodly. All y^e tables haue they made of Ciprie trees of the mount Senir. Frō Libanus haue they takē Cedre trees, to make the mastes: z the Ores of Basan to make the rowers.

Thy boordes haue they made of yuery, z of costly wod out of the Ile of Cethim. Thy sale was of whyte small nedle worke out off the londe of Egipte, to hāge vpo thy mast z thy hanginges of yalow sylcke z purple, out of y^e Isles off Elisa. They of Sidō z Arnad werethy maryners, z the wyfest in Tyre werethy shypmasters. The eldest and wyfest at Gebal werethy, that mended z stopped thy shippes.

All shippes off the see with their shipmē occupied their marchaundies in the. The Perses, Lydians and Lybians were in thyne hoost, and helped the to fight: these hangged vp their shildes z helmettes with the, these set forth thy bentys.

Esa. 23. a
Ier. 47. b
Eze. 27. 28.

Tren. 1. a

Eze. 26. 18.

Ier. 7. d

The prophet Ezechiel.

B They off Arnad were with thine hoost
roude aboute thy walles, & were thy watch-
men vpon thy towres: these hanged vp the
ir shildes roude aboute thy walles, and ma-
de the maruelous goodly. Tharsis occupi-
de with the in all maner of wares, in syluer,
yron, tyme and lead, and made thy mar-
ket greate. Iauan, Tubal and Mesech were
thy marchauntes, which brought the men, &
ornamentes off metall for thy occupyenge.
They off the house of Thogarma brought
vnto the at the tyme off thy Martre, hoise,
hoisemen and mules. They off Dedan were
thy marchauntes: and many other Isles that
occupyed with the, brought the wethers,
elephant bones and paycockes for a present.
The Sirians occupied with the, because of
thy dyuerse woikes, and increased thy mar-
chaundies, with Smaragdes, with scarlet,
with nedle worke, wth whyte lynnynge cloth,
with sylcke and with Chyristall.

Eze. 25. c

Juda and the londe off Israel occupide
with the, and brought vnto thy markettes,
wheate, balme, hony, oyle, & triacle. Damas-
cus also vsed marchaundies with the, in the
best wyne and whyte woll: because thy occu-
pienge was so greate, and thy wares so ma-
ny. Dan, Iauan, and Meusal haue brought
vnto thy markettes, yron redy made, with
Casia and Calamus, acordinge to thyne oc-
cupienge. Dedan occupied with the, in say-
re tapestry worke and quysbhyms. Arabia &
all the princes off Cedar haue occupied wth
the, in shepe, wethers and goates.

The marchauntes off Seba and Rema ha-
ue occupied also with the, in all costely spices,
in all precious stones and golde, which they
brought vnto thy markettes. Haran, Che-
ne and Eden, the marchauntes off Saba,
Assria and Chelmad, were all doers with y^e
and occupied with the: In costely rayment,
off yalow sylke and nedle worke, (very preci-
ous, & therfore packte & boude together wth
roapes) Ree and in Cedre wodde, at the ty-
me off y^e markettes. The shippes of Thar-
sis were the chefe off thy occupyenge.

Thus thou art full, and in greate woishi-
pe, euen in the myddest off the see. Thy ma-
ryners were euer brynginge vnto the out of
many waters. But y^e east wynde shal ouer-
beare the in to the myddest off the see: so y^e
thy wares, thy marchaundies, thy ryches, thy
maryners, thy shipmasters, thy helpers, thy
occupiers (that brought the thinges necessa-
ry) the men off warre that are in the: yee and
all thy comons shal perishe in the myddest
off the see, in the daye off thy fall. The sub-

The xxviii. Chap.

urbes shall shake at the loude crie off thy
shippmen. All whirry men, and all mary-
ners vpon the see, shall leape out of their boa-
tes, and set them selues vpon the lode. They
shal lift vp their voyce because off the, and
make a lamentable crye. They shall cast
dust vpon their heades, and lye downe in the
ashes. They shal shawe them selues, & put
sacke cloth vpon them for thy sake.

They shall mourne for the with hertfull
sorrow, and heuy lamentacion, yee their chil-
dren also shall wepe for the: Alas, what cite
hath so bene destroyed in the see, as Tyre is?
Whenthy wares & marchaundies came fro
the sees, thou gauest all people ynough. The
kynge off the earth hast thou made rich,
thorow the multitude off thy wares and oc-
cupienge: But now art thou cast downe in
to the depe of the see, all thy resorte of peo-
ple is perished with the. All they that dwell
in the Isles are abashed at the, and all their
kynge are astrayed, yee their faces haue cha-
nged colour. The marchauntes of the na-
cions wondre at the, In that thou art so cle-
ne brought to naught, & comest nomore vp.

The XXVIII. Chapter.

The worde of the LORDE came vnto
me, sayenge: Thou sonne of man, tell
the prynce of Tyre: Thus saith the
LORDE God: because thou hast a proude hert
and hast sayde: I am a God, I haue my sea-
te in the myddest off the see like a god: whe-
re as thou art but a man & not God, & yet
stondest in thine owne cōceate, that thou art
God: Beholde, thou thyntest thy selfe wy-
ser then Daniel, that there is no secretes hyd
from y^e. With thy wysdome & thy vndersto-
dinge, thou hast gottē the greates welthyne-
se, and gathered treasure of syluer & golde.
With thy greates wysdome and occupyenge,
hast thou increased thy power, and because
off thy greates riches thy hert is proude.

21

Eze. 26. 27

Esa. 14. c

Dan. 1.

Therefore thus saith y^e LORDE God: For
so moch as thou hast lift vp thine herte, as
though thou werst God: beholde, I wil burne
enemies vpon the, euen the tyrauntes of
the earth: these shal draue out their swear-
des vpon thy beuty and wysdome, and shall
defyle thy glory. They shal cast the downe
to the pytte, so that thou shalt dye in the mid-
dest off the see, as they that beslayne. Let se,
yff thou wilt saye then (before the that slaye
y^e) I am God: where as thou art but a man,
and not God, in the hondes of them that sla-
ye the. Dye shalt thou, euen as the vncircum-
cised in the hondes of y^e enemies: for I myself
haue spoken it, saith the LORDE God.

23

The prophet Ezechiel.

Moreover, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, make a lamentable complaynte ouer the kynge of Tyre, & tell him: Thus saierh the LORDE God: Thou art a seale of a licknesse, full off wysdome & excellent beuty. Thou hast bene in y^e pleasaunt garde off God: thou art dected with all maner of precious stones: with Ruby, Topas, Christall, Jacynthe, Onyx, Jaspis, Saphir, Smaragde, Carbuncle, & golde. Thy beuty & y^e holes y^e be in y^e were set forth in the daye of y^e creacion. Thou art a fayre Cherub, stretched wyde out for to couer.

I haue set the vpon the holy mount off God, there hast thou bene, and walked amonge the fayre glisteringe stones. From the tyme of thy creacion thou hast bene right excellent, tyll wickednesse was founde in the. **E** Because off thy greate marchaundise, thy hert is full of wickednesse, & thou hast offended. Therefore wil I cast the from the mount off God, (O thou coueringe Cherub) and destroye the amonge the glisteringe stones. Thy hert was proude in y^e fayre beuty, & thou & thy beuty thou hast destroyed thy wysdome. I wil cast y^e downe to the grounde, & y^e in y^e sight of kynges. Thou hast defyled thy Sanctuary, wth the greate wickednesse off thy on-righteous occupyenge. I wil bringe a fyre from the myddest of the, to consume the: & wil make the to ashes, in the sight of all the y^e lete vpon the. All they that haue bene acquainted with the amonge the heithen, shal be abashed at the: seinge thou art so clene brought to naught, and comest no more vp.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of man, set thy face agaynst Sidon, prophecie vpon it, and speake. Thus saierh the LORDE God: Beholde o Sidon, I wil vpon the, & get me honoure in the: that it maye be knowne, how that I am y^e LORDE, when I punyssh her, & get me honoure in her. For I will sende pestilence & bloud sheddingge in to hir stretes, so y^e those which be slayne with the swerde, shal lye rounde aboute in the myddest of her: & they shal knowe, that I am the LORDE. She shal no more be a prickinge thorne, & an hurtinge briere vnto the house of Israel, ner vnto the that lye rounde aboute her and hate her: and they shal knowe, that I am the LORDE.

Thus saierh the LORDE God: when I gather the housholde of Israel together agayne, from the nacions amonge whom they be scatred: then shal I be sanctified in the, in y^e sight of the Gentiles: & they shal dwell in the lode, y^e I gaue to my seruauit Jacob. They

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shal dwell safely therein, byrlyde houses, and plante vnyardes: yee safely shal they dwell therein, when I haue punysshed all those, that despyse them rounde aboute: and then shall they knowe, y^e I am the LORDE their God.

The XXIX. Chapter.

In the x. yere, vpon the xli. daye off the x. Moneth, the worde of the LORDE came vnto me, sayenge: O thou sonne off man, set now thy face agaynst pharao the kynge off Egypte, prophecie agaynst him and agaynst the whole lode of Egypte: Speake, and tell him, thus saierh the LORDE God: beholde, o pharao thou kynge of Egypte, I wil vpon the, thou greate whall fysh, y^e lye in y^e waters: Thou y^e sayest: the water is myne, I haue made it myself. I wil put an hoke in thy chawes, & hage all the fish in thy waters vpon thy scales: after y^e I wil drawe the out of thy waters, yee & all the fish of y^e waters that hange vpon thy scales.

I wil cast the out vpon the dry lode with the fish of thy waters, so that thou shalt lye vpon the felde. Thou shalt not be gathered ner taken vp, but shalt be meate for the beestes of the felde, & for the foules off the ayre: that all they which dwell in Egypte, maye knowe, that I am the LORDE: because thou hast bene a staff of rebe to the house of Israel. When they toke holde of y^e wth their hode thou brakest and prydest them on euery syde: and yff they leaned vpon the, thou brakest, & hurtdest the reynes of their backes. Therefore, thus sayeth the LORDE God: beholde, I will bringe a swearde vpon the, and rote out of the both man and beest. Yee the londe of Egypte shalbe desolate and waist, & they shal knowe, that I am the LORDE: Because he sayde: the water is mine, I my self haue made it. Beholde therefore, I wil vpon the, & vpon thy waters: I will make the londe off Egypte waist and desolate, from the towne of Syenes vnto the borders of the Moiris londe: so that in xl. yeres there shall no fore off man walke there, nether fore off cattell go there, nether shal it be inhabited. I wil make the londe of Egypte to be desolate amonge other waist countrees, and her cities to lye voyde xl. yeres, amonge other voyde cities: And I wil scatre the Egipcians amonge the heithen and nacions.

Agayne, thus sayeth the LORDE God: When the xl. yeres are expyied, I wil gather the Egipcians together agayne, out off the nacions, amonge whome they were scatred, and wil bringe the presoners off Egypte agayne in to the londe off pathures their owne name.

mm

Deu. 28. c
Esa. 67. d

Esa. 19. a
20. a
Iere. 46. a
Eze. 10.
31. 32.

4. Re. 18. d
Esa 30. a
11. a. 16. a

Iere. 46. e

Isa. 2. a
Zach. 9. a

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tyne countre, that they maye be there a lowly small kyngdome: yee they shal be the smal lest amonge other kyngdomes, lest they exalte them selues aboue the heithen: for I will somynish them, that they shall nemoire rule the heithen. They shall nemoire be an hope vnto the house off Israel, nether prouoke the enymore to wickednesse, to cause them turne backe, and to folowe them: ad they shal knowe, that I am the LORDE God.

C In the xxvij. yeare, the first daye of the first Moneth, came y^e worde off the LORDE vnto me, sayenge: Thou sonne off man, Nabuchodonosor the kynge off Babilon hath made his hoost, with greate trauaile and labour to come before Tyre: that every heade maye be balde, and every shulder bare. Yet hath Tyre geuen nether him ner his hoost any reward, for y^e greate trauaile y^e he hath taken there. Therfore thus saierth y^e LORDE God: beholde I will geue the lode of Egypte vnto Nabuchodonosor the kynge off Babilon, y^e he maye take awaye all hir substaunce, robbe hir robberies, ad spoyle hir spoyle, to paye his hoost their wagies withall. I wil geue him the londe of Egypte for his labour, that he toke for me before Tyre. At the same tyme wil I cause the home off the house off Israel to growe forth, z open thy mouth agayne amonge them: that they maye knowe, how that I am the LORDE.

The XXX. Chapter.

A **Ezc. 29.** **11. 11.** **Q**uouer, the worde off the LORDE came vnto me, sayenge: Thou sonne of man, prophesy z speake: thus saierth the LORDE God: Mourne, wo werth this daye, for the daye is here, the daye of y^e LORDE is come: the darcke daye of y^e heithen the houre is at honde, the swearde commeth vpon Egypte. When the wounded men fall downe in Egypte, when hir people are taken awaye, and when hir foundacions are destroyed: the Morians londe shal be afrayed, yee the Morians londe, Lybia z Lydia, all their cemon people, z Chub, z all y^e be confederate vnto the, shal fall wth the thow y^e swearde.

Thus saierth y^e LORDE: The maynteyners of the lode of Egypte shal fall, the pryde of hir power shal come downe: enē vnto the tower off Syenes shall they be slayne downe wth the swearde, saierth y^e LORDE God: amonge other desolate countrees they shal be made desolate, z amonge other waist cities they shalbe waisted. And they shal knowe, y^e I am y^e LORDE, when I kyndle a fyre in Egypte, z when all hir helpers are destroyed.

At that tyme, shal there messaungers go

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forth frome in shippes, to make y^e carelesse Morians afrayed: and soerwe shal come vpon them in the daye of Egypte, for doubtles it shal come. Thus saierth the LORDE God: I wil make an ende of the people of Egypte thow the honde of Nabuchodonosor kynge of Babilon. He and his people with him, yee and the cruell tyrauntes of the heithen shalbe brought to destroye the londe. They shal drawe out their sweardes vpon Egypte and fill the londe full of slaynemen. I wil drye vp their floudes of water, ad sell the lode in to the hondes of wicked people. The lode and all y^e is therein, wil I destroye thow the enemies. Eue I the LORDE haue sayde it.

And thus saierth the LORDE God: I wil destroye the Idols, and brynge the ymages of Noph to an ende. There shal nemoire be a prynce of Egypte, and a fearfulness will I sende in to the Egipcians londe. As for Patihures, I wil make it desolate, ad kyndle a fyre in Zoan. Alexandria will I punysh, z poure my wroth full indignaciō vpon Sin, which is the strength of Egypte. All the sustaunce of Alexandria will I destroye, and kyndle a fyre in Egypte.

Sin shalbe in greate heynesse, Alexandria shalbe roted out and Noph shall haue daylie sorowe. The best men off Helicpolis z Bubasto shalbe slayne with the swearde ad caried awaye captiue. At Taphnis the daye shalbe darcke, when I breake there the scepter of the londe of Egypte, and when y^e pompe of hir pow^r shal haue an ende. A cloude shal couer her, and hir doughters shalbe led awaye in to captiuyte. Thus will I punysh Egypte, that they maye knowe, how that I am the LORDE.

D It happened in the xi. yeare, vpon the seventh daye of y^e first Moneth, y^e the LORDES worde came vnto me, sayenge: Beholde, thou sonne of mā, I wil breake y^e arme of Pharao kynge of Egypte: and lo, it shal not be boude vp to be healed, nether shal any playstre be layed vpon it, for to ease it, or to make it so strōge, as to holde a swearde. Therfore, thus saierth the LORDE God: beholde, I will vpon Pharao y^e kinge of Egypte, z brysse his strōge arme (yet is it but a broken one) z will smyte the swearde out of his honde.

As for the Egipcians, I wil scatere them amonge the heithen, z strowe the in the londes aboute. Agayne I wil strength y^e arme of the kinge of Babilon, z geue him my swearde in his hōde: but I wil breake Pharaos arme, so y^e he shal holde it before him piteously, like a wounded man.

zach. 11. 2

The prophet Ezechiel.

See I will stablish the kyng of Babilons arme, & the armes of Pharaos shal fall downe: that it maye be knowne, that I am the LORDE, which geue the kyng of Babilon my swearde in his hōde, that he maye drawe it out vpon the londe of Egypte: and that when I scatre the Egyptians amonge the Gentiles, and strowe them in y^e lōdes aboute, they maye knowe, y^e I am the LORDE.

The XXXI. Chapter.

A **M**orouer, it happened in the xi. yere y^e first daye of the thirde Moneth, that the worde of the LORDE came vnto me, sayenge: Thou sonne of man, speake vnto pharaos the kyng of Egypte, ad to all his people: Whom art thou like in y^e great nesser? Beholde, Assur was like a Cedie tre vpo the mount of Libanus, with saye braunches: so thicke, that he gaue shadowes, and shot out very hye. His topppe reached vnto the cloudes. The waters made him greete, and the depe set him vp an hye. Rōnde aboute the rotes of him rāne there floudes of water, he sent out his litle ryuers vnto all the trees of the felde. Therfore was he hyer thā all the trees of the felde, and thorow y^e multitude of waters that he sent frō him, he op- tained many and longe braunches. All foules of the ayre made their nestes in his braunches, vnder his bowes qēdied all the beastes of y^e felde, & vnder his shadow dwelt all people. Saye and beutifull was he in his great uesse, and in the length of his braunches, for his rote stode besyde greate waters: no Cedie tre might hyde him. In the pleasānt garden of God, there was no fyre tre like his braunches, the playnetrees were not like y^e bowes of him. All the trees in the garden off God might not be cōpared vnto him in his beuty: so saye and goodly had I made him with the multitude of his braunches: In so moch, y^e all the treee in the pleasānt gardē of God, had envy at hī. Therfore, thus saith the LORDE God: For so moch as he hath lift vp himself so hie, & stretched his topppe in to the cloudes, & seinge his hert is proude in his highnesse: I wil delyuer him in to y^e hondes of y^e mightiest amōge y^e heithē, which shall rote him out. Acordige to his wickednes will I cast him awaye, the enemies shal destroye him, & the mighty men of the heithen shal so scatre him, that his braunches shal lye vpon all mountaynes & in all valleys: his bowes shal be broken downe to the grounde thorow out the londe. Then all the people of the londe shal go from his shadowe, and forsake him. When he is fallē, all y^e foules of y^e

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ayre shal syt vpon him, and all wilde beestes of the felde shal go aboute amonge his braunches: so that from hence forth, no tre in the water shal attayne to his hyenesse, nor reach his topppe vnto the cloudes, nether shall eny tre off the water stonde so hye, as he hath done. For vnto death shall they all be delyuered vnder the earth, and go downe to y^e graue, like other men.

Morouer, thus saith the LORDE God: **E** In the daye when he goeth downe to the graue, I wil cause a lamentacion to be made. I will couer the depe vpon him, I will staunch his floudes, and the greate waters shal be restrayned. I shall cause Libanus to be sorowfull for his sake, and all the trees off the felde shall be smytte. I wil make the heithen shake at the sounge of his fall, when I cast him downe to hell, with them y^e descende in to the pytte. All the trees off Eden, w^{ch} all the chosen and best trees of Libanus, yee and all they that are planted vpon the waters, shal mourne with him also in the lower habitaciōs: for they shal go downe to hell wth him, vnto thē that be slayne with the swearde, which dwelt afore vnder the shadow off his arme amōge the heithē. To whom shalt thou be likened, that art so glorious & greete, amonge the trees off Eden? Yet art thou cast downe vnder y^e earth (amonge the trees off Eden) where thou must lye amonge the vncircumcised, with them that be slayne wth the swearde. Even thus is it with pharaos & all his people, saith the LORDE God.

The XXXII. Chapter.

In the xij. yere, the first daye of the xij. Moneth, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, take vp a lamentacion vpo pharaos the kyng of Egypte, & saye vnto him: Thou art reputed as a Lyon of the heithen, & as a whalfish in the see. Thou castest y^e waters aboute the, thou troublest the waters wth thy fete, and stampest in their floudes. Thus saith the LORDE God: I wil spiede my net ouer y^e, namely, a greete multitude of people: these shal dryue the into my yarne, for I will cast the vpo the lōde, and let the lye vpo the felde, that all the foules of the ayre maye syt vpo the: I wil geue all the beastes of the felde ynough off the. Thy flesh will I cast vpo the hilles, and fyll the valleys with thy hyenesse. I will water the londe with the abundaunce off thy bloude euen to the mountaynes, & y^e valleys shal be full off the.

When thou art put out, I will couer the heauen, and make his starres dymme. I will

mm ij

Esa. 14. c
Eze. 32. c

Eze. 39.
30. 31.

Eze. 12. b
17. c

Eze. 13. b
10c. 3. c

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B spredde a cloude ouer the Sonne, and the Moone shall not geue hir light. All the lightes off heauen will I put out ouer the, and bringe darcknesse vpon thy londe, saith y^e LORDE God. I wil trouble the hertes off many people, when I bringe thy destruccions amonge the heithen and countrees, whom thou knowest not. Yee I will make many people with their kynnes so afrayed thorow y^e, that their hayre shal stonde vp, when I shake my swearde at their faces. Sodenly shal they be astonnyed, every man in him self, at y^e daye of thy fall.

For thus saith the LORDE God: the kynge of Babilons swearde shal come vpon y^e, with y^e swerdes of the worthies will I smyte redowne thy people. All they that be mightie amonge the Gētiles, shal waiste the proude pompe of Egipte, and bringe downe all hir people. All the catell also of Egipte wil I destroye, that they shal come nemoze vpo the waters: so that nether māns foete ner beastes clawe, shal sterethem enymoze. Then wil I make their waters cleare, and cause their floodes to runne like oyle, sayeth the LORDE God: when I make the londe of Egipte desolate, and when y^e countre with all that is therein, shalbe layde waiste: and when I smyte all the which dwell in it, that they maye knowe, that I am the LORDE. This is the mourninge, that the daughters off the heithen shall make: Yee a sorow and lamentaciō shal they take vp, vpon Egipte and all hir people, saith the LORDE God.

In the xij. yeare, the xv. daye of the Moone, came the worde off the LORDE vnto me sayenge: Thou sonne of man. Take vp a lamentacion vpon the people of Egipte, and cast them downe, yee and the mightie people of the heithen also, even with the which dwell beneath: and with them that go downe in to the grane. Drowne (how saye so ever thou be) and laye the with the vncircumcised. Amonge those that be slayne with the swearde, shal they lye. The swearde is geuen alreadye: he shal be diuyned forth and all his people.

D The mightie worthies and his helpers, y^e be gone downe and lye with the vncircumcised and with them that be slayne with y^e swearde: shal speake to him out of the hell.

Assur is there also with his company, and their graues rounde aboute, which were slayne and fell all with the swearde, whose graues lye besyde him in the lowe pytte. His comers are buried rounde aboute his grane: all together wounded and slayne with the swearde, which men afore tyme brought feare in to y^e

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londe off the lyuynge.

There is Elam also with all his people, and their graues rounde aboute: which all beyng wounded and slayne with the swearde, are gone downe vncircumcised vnder the earth, which neuertheles somtyme brought feare in to the londe off the lyuynge: for the which they beare their shame, with the other that be gone downe to y^e grane.

E Their buryall is geuen them and all their people, amonge them that be slayne. Their graues are rounde aboute all them, which be vncircumcised; and with them that be slaythorow the swearde: for seynge that in tymes past they made the londe off the lyuynge afrayed, they must now beare their owne shame, with them that go downe to the pytte, and lye amonge them, that be slayne.

There is Mesch also and Tubal, and their people, and their graues rounde aboute. These all are amonge the vncircumcised, and them that be slayne with the swearde, because afore tyme they made the londe off the lyuynge afrayed.

Shalde not they then lye also amonge y^e worthies, and vncircumcised Gaiantes? which wth their weapens are gone downe to hel: whose swerdes are layed vnder their heades, whose wickednesse is vpon their bones: because that as worthies, they haue brought feare in to y^e lōde of y^e lyuynge: Yee amonge the vncircumcised shalt thou be destroyed, and slepe with them, that perished thorow the swearde.

There is the lōde off E dom with hir kynnes and prynces also, which wth their strength are layed by them that were slayne with the swearde, yee amonge the vncircumcised, and them which are gone downe in to the pytte. Moreover, there be all the prynces of the north, with all the Sidoniās, which are gone downe to the slayne.

With their feare and strength they are come to confucion, and lye there vncircumcised, amonge those that be slayne with the swearde: and beare their owne shame, with them that be gone downe to y^e pytte. Now when Pharaos seyth this, he shal be comforted ouer all his people, that is slayne with the swearde: both Pharaos and all his hoost, saith y^e LORDE God. For I haue geue my feare in the lōde of the lyuynge. But Pharaos and all his people shal lye amonge the vncircumcised, and amonge them that be slayne with the swearde, saith the LORDE God.

The XXXIII. Chapter.

Iere. 49. f
Dan. 9. a

Iere. 49. b
Eze. 25. b
35. a

Eze. 34. c
Eze. 31. c

The prophet Ezechiel.

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A Gayne, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, Speake to the childre of thy people, and tell them: When I sende a swearde vpon a londe, yf the people off the londe take a man off their countre, and set him to be their watchman: yf same man (whā he seyth the swearde come vpon the londe) shall blowe the trompet, and warne the people.

4.Re.9.d

Yff a man now heare the noyse off the trompet: will not be warned, and the swearde come ad take him awaye: his bloude shall be vpon his owne heade: for he herde the soude of the trompet, and wolde not take heede, therfore his bloude be vpon him. But yff he will receaue warnynge, he shal saue his life. Agayne, yf the watchman se the swearde come, and shewe it not with the trompet, so yf the people is not warned: yff the swearde come then, and take eny man from amonge the: the same shall be taken awaye in his owne synne, but his bloude will I requyre off the watchmans honde.

B
Eze.3.c

And now (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest eny thinge out of my mouth, thou mayest warne them on my behalfe. Yff I saye vnto the wicked: thou wicked, thou shalt surely dye: and thou gapest him not warnynge, that he maye be warre off his vngodly waye: then shall the wicked dye in his owne synne, but his bloude will I requyre of thy honde. Neuertheles yf thou warne the wicked off his waye, to turne from it, where as he yet wil not be turned from it: then shal he dye because off his synne, but thou hast deliuered thy soule.

Therfore (O thou sonne off man) speake vnto the house off Israel, & saye thus: Our offences and synnes lye vpon vs, and we be corrupte in them: how shulde we then be restored vnto life? Tell them: As truly as I lye (saith the LORDE God) I haue no pleasure in the death off the wicked, but moche rather that the wicked turne from his waye and lye. Turne you, turne you from yo^r vngodly wayes, o ye off the house off Israel. Oh, wherfore will ye dye?

Eze.18.c

C
Eze.18.d

Thou sonne off man, tell the children off thy people: The righteousnes of the righteous shall not saue him, whā so ever he turneth awaye vnfaithfully: Agayne, the wickednesse of the wicked shal not hurte him, whā so ever he conuerteth from his vngodlynesse:

And yf righteousnesse of the righteous shal not saue his life, when so ever he syn-

neth. Yff I saye vnto the righteous, that he shall surely lye, and so he trust to his owne righteousnesse, and do synne: then shall his righteousnesse be nomore thought vpon, but in the wickednesse that he hath done, he shall dye.

Agayne, yff I saye to the wicked: thou shalt surely dye: and so he turne fro his synnes, and do the thinge that is lafull and right: In so moche that the same wicked man geueth the pledge agayne, restoreth that he had taken awaye by robbery, walketh in the commaundementes off life, and doth no wronge:

Esa.55.b
Iere.18.a

Then shall he surely lye, and not dye. Yee the synnes that he had done, shal neuer be thought vpon: for in so moche as he doth now the thinge that is lafull and right, he shall lye. And yet the children off thy people saye: Tush, the waye of the LORDE is not right, where as their owne waye is rather vnright.

When the righteous turneth from his righteousnesse, and doeth the thinge that is wicked, he shall dye therfore. But yf the wicked turne from his wickednesse, doinge the thinge that is lafull and right, he shall lye therfore. Yet ye saye: the waye of y^r LORDE is not equall. O ye house of Israel, I wil iudge eueryone of you after his wayes.

D
Eze.18.f
Ro.2.a

In the xij. yere, the v. daye of the x. moneth of cure captiuyte, it happened, that one which was fled out of Ierusalem, came vnto me, and sayde: yf cite is destroyed. Now the honde of the LORDE had bene vpon me the euenynge, afore this man (which was escaped) came vnto me, and had opened my mouth, vntill the morynge that he came to me: Yee he opened my mouth, so yf I was nomore demme. Then came the worde of y^r LORDE vnto me, and sayde: Thou sonne off man, thesē that dwell in the waisted londe of Israel, saye: Abraham was but one man, ad he had the londe in possession: now are we many, and the londe is geuen vs to possesse also. And therfore tell them: Thus saith the LORDE: In the bloude haue ye eaten, youre eyes haue ye lift vnto Idols, and haue shed bloude: shal ye then haue the londe in possession?

E
Leui.17.d
Deu.3.c

Ye leane vpon youre sweardes, ye worke abhominacions, euery one defyleth his neighbours wife: and shal ye then possesse the londe? Saye thou thesē wordes vnto the: Thus saith the LORDE God: As truly as I lye, all ye that dwell in this wilderness, shall be slayne wth the swearde: what so is vpon the

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felde, will I geue vnto the beestes to be deuoured: those that be in stronge holdes and dennea, shall dye off the pestilence. For I will make the londe desolate and waiste, and y^e poe off hir strength shall come to an ende. The mountaynes in Israel shal be so waiste that no man shall trauayle therby.

Eze. 35 c

Then shall they lerne to knowe, that I am the LORDE, whē I make the lōde waiste and desolate, because off all their abhominacions, that they haue wrought. And thou sonne off man, the children off thy people y^e talke of the, by the walles and in the doores of their houses, sayenge one to another: come, let vs heare, what worde is gone forth from the LORDE: These come vnto the, after y^e manner of a greate people: yee my people syt downe before the, and heare thy wordes, but they do not thereafter: For in their mouthes they shewethem selues, as though they were feruent, but their herte goeth after their owne couetous lucre. And as a balet y^e hath a swete tune, and is plasaunt to synge, so shalt thou be vnto them: thy wordes shal they heare, but they will not do thereafter. Whē this cometh to passe (for lo, it cometh in dede) then shal they knowe, that there hath bene a prophet amonger them.

Esa. 29 c
Mat. 15 a

The XXXIII. Chapter.

And the worde off the LORDE came vnto me, sayenge: Thou sonne off mā, prophesye agaynst the shepherdes of Israel, prophecy, and speake vnto them: Thus saith the LORDE God: Wo be vnto the shepherdes off Israel, that fede them selues. Shulde not the shepherdes fede y^e flockes?

Eze. 33 a
Iere. 14 b
23 a

Ye haue eaten vp the fatte, ye haue clothed you with the woll: the best fedde haue ye slayne, but y^e flocke haue ye not nourished: The weake haue ye not holden vp, the sicke haue ye not healed: the broken haue ye not bounde together, the cutcastes haue ye not brought agayne: y^e lost haue ye not sought, but churlishly and cruelly haue ye ruled the. Thus are they scatted here and there without a shepherde: yee all the beastes off the felde deuoure them, and they go astraye.

Luc. 4 b

1. Pe. 5 a

My shepe go wandringe vpon all mountaynes and vpon euery hye hill, yee they be scatted abrode in all feltes, and there is no man, that careth for them, or seketh after them.

Therfore o ye shepherdes heare the worde off the LORDE, Thus saith the LORDE God: As truly as I lyue, for so moch as my

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shepe are robbed, and deuoured off all the wyld beestes off the felde, hauynge no shepherde: and seynge that my shepherdes take no regarde off my shepe, but fede them selues only, and not my shepe: Therfore heare y^e worde off the LORDE, o ye shepherdes: Thus saith the LORDE God: Beholde, I myself will vpon the shepherdes, and requyre my shepe from their hondes, and make the cease from fedynge of my shepe: yee the shepherdes shall fede them selues nemo: For I will deliuer my shepe out off their mouthes so that they shall not deuoure them after this.

For thus saith the LORDE God: Beholde, I will loke to my shepe myself, and seke them. Like as a shepherde amonge the flocke seketh after the shepe that are scatted abrode, euen so will I seke after my shepe, and gather them together out off all places, where they haue bene scatted in the cloudy and darcke daye. I will bringe them out from all people, and gather them together out of all londes. I will bringe the in to their owne lōde, and fede them vpon the mountaynes off Israel, by the ryuers, and in all the places of the countre. I will fede them in right good pastures, and vpon the hie mountaynes off Israel shall there foldes be. There shal they lye in a good folde, and in a fat pasture shall they fede: euen vpon the mountaynes of Israel.

Ioh. 10. a
Heb. 13. d
1. Pe. 2 c. 5. a

I will fede my shepe myself, and bringe them to their rest, saith the LORDE God. Soch as be lost, will I seke: soch as go astraye, wil I bringe agayne: soch as be wounded, will I bynde vp: soch as be weake, will I make stronge: soch as be fat and well lykynge, those will I preserue, and fede them with y^e thinge that is lausfull. And as for you (o my shepe) saith the LORDE God: I will put a difference amonge the shepe, amonge the wethers and the goates. Was it not ynough for you, to eat vp the good pasture, but ye must treade downe the residue of youre pasture wth youre fete also: Was it not ynough for you to drynke cleare water, but ye must trouble the residue also with youre fete?

Luc. 4. b
Ioh. 10 a

Thus my shepe must be sayne to eate y^e thinge, that ye haue troden downe with youre fete, and to drynke it, that ye with youre fete haue defyled.

Matt. 25. a

Therfore, thus saith the LORDE God vnto them: Beholde, I will seuer the fat shepe from the leane: for so moch as ye haue shot the weake shepe a pō y^e sydes & sholders, and runne vpon them with youre

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homes, so longe till ye haue utterly scatted them abroad. I wil helpe my shepe, so y they shal nomore be spoyled: yee I wil discerne one shepe from another. I wil raise vp vnto them one only shepherde: euen my seruauunt Dauid, he shal fede the, and he shal be their shepherde. I the LORDE wil be their God, and my seruauunt Dauid shal be their prince: Euen I the LORDE haue spoken it.

Moreover, I wil make a couenaunt of peace with them, and dryne all euell beastes out of the londe: so that they maye dwell safely in the wilderness, and slepe in the woddes. Good fortune z prosperite wil I gene them, and vnto all that be rounde aboute my hill. A prosperous shower and rayne wil I sende them in due season, that the trees in the wode maye bringe forth their frutes, z y ground be hir increase. They shal be safe in their londe, and shal knowe, that I am the LORDE, which haue broke their yocke, and deliuered them out of the bondes of those, that helde them in sibiencion.

They shal nomore be spoyled of the heithen, ner deuoured with the beastes of the lode: but safely shal they dwell, z no man shal fraye them. I wil set vp an excellēt plate for them, so y they shal suffre no more hunger in the londe, nether beare the reprove of y heithen eny more. Thus shal they vnderstonde, that I the LORDE their God am w them, z y they (euen the house of Israel) are my people, saith the LORDE God. Ye men are my flocke, ye are the shepe of my pasture: and I am youre God, saith the LORDE God.

The XXXV. Chapter.

And ouer, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face toward the mount Seir, prophesy vpon it, z saye vnto it: Thus saith the LORDE God: Beholde, (o thou mount Seir) I will vpon the, I will reach out myne hōde ouer the, yee waist z desolate wil I make the. Thy cities wil I breake downe, z thou shalt lye voyde: that thou mayest knowe, how that I am the LORDE. For so moch as thou bearest an olde enemyte agaynst the children of Israel, z with a cruel honde hast made them afrayed, what tyme as they were troubled z punished for their synne: Therefore, as truly as I lyue (saith y LORDE God) I wil prepare the vnto bloude, yee bloude shal folowe vpon the: seinge thou layest waite for bloude, therfore shal bloude persecute the. Thus wil I make the mount Seir desolate z waist, and bringe to passe, that there shal no man go thither, ner come

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from thence. His mountaynes wil I fill w his slayne men: thy hilles, dales and valleys shal lye full of them, that are slayne with y swearde. I wil make the a perpetuall wilderness, so that noman shal dwell in thy cities: y ye maye knowe, how y I am the LORDE.

And because thou hast sayde: what, both these nacions and both these londes must be myne, z I wil haue them in possession, where as the LORDE was there. Therfore, thus saith the LORDE God: As truly as I lyue, I will haue the acordinge to thy wrath and gelousy, like as thou hast dealt cruelly with them: that I maye be knowne amonge them, how I haue punished the. Yee and that thou also mayest be sure, that I the LORDE haue herde all thy despyteful wordes, which thou hast spokē agaynst the mountaynes of Israel, sayenge: Lo, they are made waist, and geuen vs to deuoure.

Thus with youre mouthes ye haue made youre boost agaynst me, yee z multiplied youre proude wordes agaynst me, which I haue herde altogether. Where vnto, thus saith y LORDE God: when the whole worlde is in wealth, then wil I make the waist. And like as thou (o mount Seir) wast glad, because the heretage of the house of Israel was destroyed: euen so wil I do vnto the also, that thou and whole Edom shal be destroyed, z knowe, that I am the LORDE.

The XXXVI. Chapter.

Thou sonne of man, prophesy vpon the mountaynes of Israel, z speake: heare the worde of the LORDE, o ye mountaynes of Israel: Thus saith the LORDE God: Because yo^r enemy hath sayde vpon you: A ha, y hie euerlastyng places are now become ours: prophecy therfore, z speake: thus saith y LORDE God: Seinge ye be waisted z trode downe on euery syde, z become a possession vnto y resydue of y Gētiles, which haue brought you in to mēs mouthes z vnto an euil name amonge y people: Therfore, heare the worde of the LORDE God, o ye mountaynes of Israel: Thus saith the LORDE God vnto the mountaynes and hilles, valleys z dales, to the voyde wildernesses z desolate cities, which are spoyled, and had in derision on euery syde, amonge the resydue of the heithē: Yee enē thus saith the LORDE God: In the fyre of my gelousy haue I taken a deuoyce, agaynst the resydue of the Gētiles, and agaynst all Edom: which haue takē in my lōde vnto the selues for a possession: which also reioysed fro their whole herite w a despitful stomacke, to waist it, and to spoyle it.

Am m iij

Iere. 30. b
Act. 2. c
Mich. 5. a

Deu. 11. b
28. b

Psal. 94. b
99. a

Esa. 34. a
Iere. 49. b
Eze. 35. b
31. f. 16. a

Nu. 20. c
Deu. 2. a

i. Mac. 5. a

Eze. 35. c

Eze. 31. c
26. a

Eze. 6. c

Eze. 35. a

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B prophesy therefore vpon the londe of Israel, speake vnto y^e mountaynes and hilles, to valleys and dales, thus saith the LORDE God: Beholde, this haue I denyed in my ge- lousy and terrible wrath: For so moch as ye haue suffred reprose of the heithen, therfore thus saith the LORDE God: I haue sworn, that the Gentiles which lye aboute you, shal beare youre confucion them selues. And as for you (o mountaynes of Israel) ye shall shute out youre braunches, and bringe forth youre frute to my people of Israel, for it is harde by, that it wil come.

Beholde, I come vnto you, and vnto you will I turne me, that ye maye be tyllled and sownen. I wil sende you moch people, which shalbe all of the house of Israel: the cities shalbe inhabited, and y^e decayed places shal be repayed agayne. I wil prouyde you with moch people and catell, which shal increase & bringe frute. I wil restore you also to youre olde estate, and shewe you more kindnes the-
C ever ye had before: wherby ye shal knowe, y^e I am the LORDE. Yee people wil I sende vn- to you (o my folke of Israel) which shal haue the in possession, and then shalt be their inheritaunce, so that thou shalt nomore be without them. Agayne, thus saith the LORDE God: For so moch as they saye vnto you: thou art an eater vp of men, and a waister of thy people: therfore thou shalt eate no more men, nether destroye thy people enymore, saith the LORDE God. And I wil not suffre the, for to heare thine owne confucion amonge the Gentiles from hensforth. Thou shalt not beare the reprose of the nations, ner cast out thine owne people enymore, saith the LORDE God.

Moreover, the worde of the LORDE came vnto me, sayenge: O thou sonne of mā, when the house of Israel dwelt vpon their owne ground, they defyled them selues with their owne wayes & ymaginacions: so that in my sight their waye was like the vnclemnesse of a menstruous woman. Wherfore I poured my wrothfull displeasure vpon them, because of the bloud that they had shed in the londe, & because of their Idols, wherwith they had defyled them selues. I scatred them also amonge the heithen, so that they were strowed aboute in the lodes. Acordinge to their wayes & after their owne inuencions, so dyd I punyssh them.

Now when they were gone vnto the heithen, and come in amonge them, they dishonoured my holy name: so that it was sayde of them: Are these the people of God, & must

Ro. 2. c
Esa. 52. b

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go out of their owne londe: Then spared I my holy name, which y^e house of Israel had dishonoured amonge the Gentiles, to whom they came. Therfore tell y^e house of Israel: Thus saith the LORDE God: I do not this for yo^r sakes (O house of Israel) but for my holy names sake, which ye dishonoured amonge the heithen, when ye came to them. Therfore, I wil halowe my greate name agayne, which amonge the Gentiles is euil spoken of: for ye youre selues haue dishonoured it amonge them. And the Gentiles shal knowe, that I am the LORDE, when I am honoured in you before their eyes, saith y^e LORDE God.

As for you, I wil take you from amonge the heithen, and gather you together out of all countrees, and bringe you agayne into youre owne londe. Then will I poure cleare water vpon you, & ye shalbe clene: Yee shal be free from all youre vnclemnesse and from all yo^r Idols shal I cleanse you. A new herte also wil I geue you, and a new spiete wil I put in to you: As for that stony hert, I will take it out of youre body, and geue you a fleshy herte. I wil geue you my spiete amonge you, and canse you to walke in my commaundementes, to kepe my lawes, and to fulfill them.

Esa. 44. a
Iere. 17. c

Eze. 11. d
18. c

Deu. 8. d

And so ye shall dwell in the londe, that I gaue to yo^r forefathers, & ye shal be my people, and I wil be youre God. I wil helpe you out of all youre vnclemnesse, I wil call for the come, and wil increase it, and wil let you haue no hunger. I will multiplie the frutes of the trees and y^e increase of the felde for you, so that ye shal beare no more reprose of hunger amonge the heithen. Then shal ye remembre yo^r owne wicked wayes, and youre ymaginacions, which were not good: so that ye shal take displeasure at youre owne selues, by reason of youre synnes and abheminacions.

But I wil not do this for youre sakes (saith the LORDE God) be ye sure of it. Therfore (o ye house of Israel) be ashamed of youre synnes. Moreover, thus saith the LORDE God: what tyme as I shal close you from all youre offences, then wil I make the cities to be occupied agayne, and wil repaire the places that be decayed. The desolate londe shal be buylde agayne, which afore tyme laye waiste, in the sight of all them, that wete by. Then shal it be sayde: This waiste lode is become like a garden of pleasure, and the veyde, desolate and broke downe cities, are now stronge, and sensed agayne. Then the residue of the heithen that lye rounde aboute you, shal knowe, that I am the LORDE, which repaire that was broken downe, and plante

S

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agayne, that was made waist. Euen I the
LORDE haue spoken it, & wil do it in dede.

Thus saith the LORDE God: I wil yet
once be founde agayne of y^e house of Israel,
1ere. 50. a & do this for them: I shal increase them as a
flocke of men. Like as the holy flocke and the
flocke of Jerusalem are in the hie solempne
feastes: so shal also the wilde waisted cities
be fylled with flockes of men: and they shal
knowe, that I am the LORDE.

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A The honde of the LORDE came vpon
me, & caried me out in the spere of the
LORDE, & let me downe in a playne
felde, that laye full of bones, & he led me rou-
de aboute by them: & behelde, the bones that
laye vpon the felde, were very many, & mar-
uelous drye also. Then sayde he vnto me:
Thou sonne of man: thinkest thou these bo-
nes maye lyue agayne? I answered: O LOR-
DE God, thou knowest. And he sayde vnto
me: Prophecy thou vpon these bones, & spea-
ke vnto them: Ye drye bones, heare the wor-
de of the LORDE. Thus saith the LORDE
God vnto these bones: Beholde, I will put
breth in to you, that ye maye lyue: I wil geue
you synowes, & make flesh growe vpon you,
& couer you ouer with skynne: & so geue you
breth, that ye maye lyue, and knowe, that I
am the LORDE.

Gen. a. b

a. Cor. 15. a

So I prophecied, as he had comaunded
me. And as I was prophecience, there came
a noyse and a greates mocion, so that the bo-
nes ranne euery one to another. Now when I
had looked, beholde, they had synowes, and
flesh grewe vpon them: and aboue they we-
re couered with skynne, but there was no
breth in them. Then sayde he vnto me: Thou
sonne of man, prophecie thou towarde the
wynde: prophecy, and speake to the wynde:
Thus saith the LORDE God: Come (o thou
ayre) from the foure wyndes, & blowe vpon
these slayne, that they maye be restored to
life. So I prophecied, as he had commaun-
ded me: Then came the breth vnto them, and
they receaued life, and stode vp vpon their fe-
te, a maruelous greates sorte.

Moreover, he sayde vnto me: Thou sonne
of man, these bones are the whole house of
9. 22. 1 Israel. Beholde, they saye: oure bones are
dried vp, oure hope is gone, we are clene cut
of. Therefore prophecie thou, & speake vnto
them. Thus saith the LORDE God: Behol-
de, I wil open youre graues (o my people) &
take you out of youre sepulchres, & bringe you
in to the londe of Israel agayne. So shall
ye knowe y^e I am the LORDE, when I open

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your graues, & bringe you out of them. My
spere also wil I put in you, & ye shall lyue: I
wil set you agayne in youre owne londe, and
ye shall knowe, that I am the LORDE, which
haue sayde it, and fulfilled it in dede.

The worde of the LORDE came vnto me, **C**
sayenge: Thou sonne of man, take a sticke
and wyte vpon it: Vnto Juda & to the chil-
dren of Israel his companions. Then take
another sticke, and wyte vpon it: Vnto Jo-
seph the stocke of Ephraim, and to all the
housholde of Israel his companions. And
than take both these together in thine hon-
de, so shal there be one styckeether of. Now yf
the childre of thy people saye vnto the: wilt
thou not shewe vs, what thou meanest by
these? Then geue them this answer: Thus
saith the LORDE God: Beholde, I wil take
the stocke of Joseph, which is in the honde
of Ephraim and of the trybes of Israel his
felowes, and wil put them to the stocke of
Juda, & make them one stocke, and they shal
be one in my honde. And the two stickes whe-
re vpon thou wytest, shalt thou haue in thi
ne honde, that they maye se, and shalt saye
vnto them:

Osee. b

Thus saith the LORDE God: beholde,
I wil take awaye the childre of Israel from
amonge the heithen, vnto whom they be go-
ne, and wil gather them together ouer euery sy-
de, and bringe them agayne in to their owne
londe: yee I wil make one people of the in y^e
londe, vpon the mountaynes of Israel, and
they all shal haue but one kinge. They shall
no more be two peoples from henceforth, ne-
ther be deuyled in to two kingdomes: they
shal also desyle the selues no more with their
abominacions, Idols and all their wicked-
doinges. I wil helpe the out of all their dwel-
linge places, wherin they haue synned: & will
so clense them, that they shalbe my people,
and I their God.

Dauid my seruauant shalbe their kinge, &
they all shal haue one shepherde only. They
shal walke in my lawes, and my commaun-
dementes shal they both kepe & fulfill. They
shal dwell in the londe, that I gaue vnto Ja-
cob my seruauant, where as youre fathers al-
so haue dwelt. Yee eue in the same londe shal
they, their children, & their childers children
dwell for euermore: and my seruauant Dauid
shal be their euerlastynge prync. Moreover,
I will make a bonde of peace with them,
which shal be vnto them an euerlastynge co-
uenant. I wil sattel the also, and multiplie
them, my Sanctuary wil I set amonge the
for euermore.

Eze 34. b
Ioh. 10. b

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My dwellinge shalbe wth them, yee I wil be their God, & they shalbe my people. Thus the heithen also shal knowe, that I the LORDE am y^e holy maker of Israel: whē my Sanctuary shal be amonge them for euer more.

The XXXVIII. Chapter.

And the worde of the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face towarde Gog in the londe of Magog, which is the chiefe pryncce at Mesech and Tubal: prophesy agaynst him, and saye: Thus saith the LORDE God: O Gog thou chiefe pryncce of Mesech and Tubal: behold, I wil vpon the, and wil turne the aboute, and put a bytt in thy chawes: I wil bringe the forth and all thine hoost, both horse & horismen, which be all weapened of the best fashyon: a greate people, that handle altogether speares, shyldes, and swerdes: the Perses, Morryans and with them the Lybians, which all beare shyldes and helmettes: Gomer, and all his hoostes: the house of Thogorma out of the north quarters, and all his hoostes, yee and moch people with the.

Eze. 39.

Apo. 10. c

Therefore prepare the, set thy self in aray with all thy people, that are come vnto the by heapes, and bethou their defence. After many dayes thou shalt be visited, and in the latter yeaeres thou shalt come in to the lode, that hath bene destroyed with the swerde, & now is replenished agayne wth dyuerse people vpon the mountaynes of Israel, which haue longelyen waist. Yee they be brought out of the nations, & dwell all safe. Thou shalt come vp like a stormy wether, to couer the lode, and as it were a darcke cloude: thou with all thine hoostes, and a greate multitude of people with the.

Norouer, thus saith the LORDE God: At the same tyme shal many thinges come in to thy mynde, so that thou shalt ymagyn myschefe, and saye: I wil vp to yonder playne londe, seinge they syt at ease, and dwell so safely (for they dwell all without eny walles, they haue nether barres nor doores) to spoyle them, to robbe the, to laye honde vpon their so wel inhabited wildernesses: agaynst that people, y^e is gathered together from amonge the heithen, which haue gotten catell and good, and dwell in the myddest of the londe. Then shal Saba and Dedan and the marchantes of Tharsis wth all their Worthies, saye vnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle: to take syluer and golde: to cary awaye catell and good: and to haue a greate pray?

The xxxix. Chap.

Therefore, o thou sonne of man, thou shalt prophesie, and saye vnto Gog: Thus saith the LORDE God: In that daye thou shalt knowe, that my people of Israel dwelleth safe: and shalt come from thy place, out of the north partes: thou and moch people wth the, which ryde vpon horses, wherof there is a greate multitude and an innumerable sorte. Yee thou shalt come vpon my people of Israel, as a cloude to couer the lode. This shal come to passe in the latter dayes: I wil bringe the vp in to my londe, that the heithen maye knowe me, when I get me honour vpon the (o Gog) before their eyes.

Thus saith the LORDE God: Thou art he, of whom I haue spoken aforetyme, by my seruantes y^e prophetes of Israel, which prophesied in those dayes & yeaeres, that I shulde bringe the vpon them. At the same tyme me, when Gog commeth vp in to the londe of Israel (saith the LORDE God) shal my indignacio go forth in my wrath. For in my gelyousy and hote displeasure I haue denyed, that there shalbe a greate trouble in the londe of Israel at that tyme. The very fysshes in the see, the foules of the ayre, the beestes of the felde, and all the men y^e are vpon the earth, shal tremble for feare of me.

Dan. 12. a
Mat. 24. b
Luc. 21. c

The hilles also shalbe turned vp side downe, the stayres of stone shal fall, and all walles shal syncke to the ground. I wil call for a swerde vpon them in all my mountaynes, saith the LORDE God: so that enery mans swerde shal be vpon another. With pestilence and bloude wil I punyssh him: stormy rayne and hale stones, fyre and brymstone, wil I cause to rayne vpon him and all his heape, yee and vpon all that greate people that is with him. Thus wil I be magnified, honoured, and knowne amonge the heithen: that they maye be sure, how y^e I am y^e LORDE.

The XXXIX. Chapter.

Therfore o thou sonne of man, prophesie agaynst Gog, and speake: Thus saith the LORDE God: Beholde, o Gog: thou chiefe pryncce at Mesech and Tubal, I wil vpon the, and turne the aboute, & carie the forth, & lede y^e from the north partes, and bringe the vp to the mountaynes of Israel. As for thy bowe, I wil smyte it out of thy left honde, and cast thine arrowes out of thy right honde. Thou with all thine heape, and all the people that is with the, must fall vpon the mountaynes of Israel. Then wil I geue the vnto y^e foules and wilde beastes of the felde, to be deuoured: there must thou lye vpon the felde: for euē I the LORDE

Eze. 38

The prophet Ezechiel.

haue spoken it, saith the **LORDE** God.

B Into Magog, and amonge those that sit so carelesse in the Isles: wil I sende a fyre, and they shal knowe, & I am the **LORDE**. I wil make also the name of my holynesse to be knowne amonge my people of Israel: and I will not let my holy name be euell spoken of enymore: but the very heithen also shal knowe, that I am the **LORDE**, the holy one of Israel. Beholde, it cometh, and shal be fulfilled in dede, saith the **LORDE** God. This is the daye, wherof I haue spoken: They that dwell in y cities of Israel, shal go forth and set fyre vpon the weapons, and burne them: shyldes and speres, bowes and arrowes, bylles and clubbes: seuen yeares shall they be burnynge therof, so that they shall els bringe no sticke from y felde, nether haue nede to hew downe eny out of the wodde: For they shall haue weapons new to burne. They shal robbe those that robbed them, and spoyle those that spoyled them, saith y **LORDE** God.

C At the same tyme will I gene vnto Gog, a place to be buried in, in Israel: enē the valley, where thorow men go from the east to the see warde. Those that trauaile therby, shal abhorre it. There shal Gog and all his people be buried: and it shal be called the valley of the people of Gog. Seuen monethes longe shall the house of Israel be buriinge of them, that they maye cleanse the lōde: For all the people of the londe shal burie them. & it shal be a glorious daye, when I get me that honoure, saith the **LORDE** God. They shal ordene men also to be deedburiers, ever goinge thorow the lōde, and appoynte them certayne places to bury those in, which remaine vpon the felde, that the londe maye be cleansed. From ende to ende shal they seke, and that vij monethes lōge. Now those that go thorow the londe, where they se a mans bone, they shall set vp a token by it, till the deedburiers haue buried it also, in the valley of the people of Gog. And the name of the cite shal be called Samona: Thus shall they make the londe clene.

And thou sonne of man: thus saith the **LORDE** God: Speake vnto all the foules and every byrde, yee and to all the wilde bestes of the felde: heape you together and come, gather you rounde aboute vps my slaughter, that I haue slayne for you: euen a greate slaughter vpon the mountaynes of Israel: **Apo. 19. d** eat flesh, and drynke bloude. Ye shal eat y flesh of the worthies, and drynke the bloude of the prynces of the londe: of the wethers,

The xl. Chap. Fo. lxxij.

of the lamtes, of the goates, and of the open that be all slayne at Basan. Eat y fat you re bely full, and drynke bloude, till ye be droncken of the slaughter, which I haue slayne vnto you. Syl you at my table, with horses & stronge hoismen: with captaines and all mē of warre, saith the **LORDE** God.

I will bringe my glory also amonge the Gentiles, that all the heithen maye see my iudgment, that I haue kepte, and my honde which I haue layed vpon them: that y house of Israel maye knowe, how that I am y **LORDE** their God, from that daye forth. And the heithen shal knowe, that where as the house of Israel were led into captiuyte: it was for their wickednes sake, because they offended me.

For the which cause I hyd my face from them, and deliuered them in to the hondes of their enemies, that they might all be slayne with the swearde. Accordinge to their wickednesse and vnfaithfull dealinges, so haue I treated them, and hyd my face from them. Therefore thus saith y **LORDE** God: Now will I bringe agayne the captiues of Iacob, and haue mercy vpon the whole house of Israel, and be gelous for my holy names sake. All their confusion and offence that they haue done agaynst me, shal be taken awaye: and so safely shal they dwell in their londe, that no man shal make them a frayd. And when I haue brought the agayne from amonge the people, when I haue gathered them together out of their enemies londes, and am praysed in them before many heithen: then shall they knowe, that I am the **LORDE** their God, which suffred them to be led in to captiuyte amonge the heithen, but now haue brought them agayne in to their owne londe, and not left one of them yonder.

After that, will I hyde my face nomore from them, but will poure out my sperte vpon the house of Israel, saith the **LORDE** God. **Eze. 36. d**

The xl. Chapter.

In the xxv yeare of oure captiuyte, in the begynnyng of the yeare, the x daye of the moneth: that is the iiiiij yeare, after that y cite was smytten downe: the same daye came the honde of the **LORDE** vpon me, and caried me forth: euen in to the londe of Israel brought heme in the visions of God: and set me downe vps a marvelous hie mountayne, wher vpon there was a byldinge (as it hao bene of a cite) towarde the north.

The prophet Ezechiel.

Thither he caried me, and beholde, there was a man, whose similitude was like brasse, which had a threde of flax in his honde, and a meterodde also. He stode in the doire, & sayde vnto me: marcke well with thine eyes, herken to with thine eares, and fasten it in thine hert, what so euer I shal shewe the, for to the intent that they might be shewed the, therfore art thou brought hither. And what soeuer thou seyst, thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outsyde rounde aboute the house: the meterodde that he had in his honde, was six cubites longe & a spanne. So he measured the bredth of the buyldinge, which was a meterodde, and the heyth also a meterodde. Then came he vnto the east doire, and wente vp the staires, & measured the postes of the doire: wherof euery one was a meterodde thicke. Euery chambie was a meterodde longe and brode: betwene the chambers were fyue cubites. The poste of the doire within the porche, was one meterodde. He measured also the porche of the ynnmer doire, which conteyned a meterodde. The measured he the entrie of the doire, that conteyned eght cubites, and his pilers two cubites: and this entrie stode inwarde.

The chambers of the doire eastwarde, were thre on enery syde: alike brode and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the wydenesse of the doire: which was x cubites, & the heyth of the doire xii cubites. The edge before the chābies was one cubite brode vpon both the sydes, & the chambers six cubites wyde of either syde. He measured y doire from the rygge of one chābie to another, whose wydenesse was xxv cubites, & one doire stode agaynst another. He made pilers also lx cubites hie, rounde aboute the courte doire. Before the inwarde parte vnto the fore entrie of the ynnmer doire, were fiftie cubites. The chambers and their pilers within, rounde aboute vnto y doire, had syde wyndowes: So had the fore entries also, whose wyndowes wente rounde aboute within. And vpon the pilers there stode date trees.

Then brought he me in to the fore courte, where as were chābies & paved woikes, made in y fore courte rounde aboute: xxx chābies vpon one paved woike. Now the paved woike was a lōge besyde the doires, and that was the lower paved woike. After this, he measured y bredth from the lower doire, vnto the ynnmer courte of the out syde, which had an hundred cubites vpon the east & the

The xl. Chap.

north parte. And the doire in the vttemost courte towarde the north, measured he after the lēgth and bredth: his thre chambies also on either syde, with his pilers & fore entries: which had euen the measure of the first doire. His heyth was fiftie cubites, the bredth xxv cubites: his wyndowes & porches with his date trees, had euen like measure as the doire towarde the east: there where viij steppes to go vp vpon, & their porche before them. Now y doire of the ynnmer courte stode straight ouer agaynst the doire, that was towarde y north east. From one doire to another, he measured an C cubites.

After that, he brought me to the south syde, wherethere stode a doire towarde y south: whose pilers and porches he measured, these had the fyrst measure, & with their porches they had wyndowes rounde aboute, like the first wyndowes. The heyth was l cubites, y bredth xxv, with steppes to go vp vpon: his porche stode before him, with his pilers and date trees on either syde. And the doire of the ynnmer courte stode towarde the south, & he measured from one doire to another an C cubites. So he brought me in to y ynnmer courte, thorow the doire of the south syde: which he measured, & it had the measure afore sayde. In like maner, his chambies, pilers and fore entries, had euen the fore sayde measure also. And he had with his porches rounde aboute, wyndowes of l cubites hie, & xxv cubites brode. The porches rounde aboute were xxv cubites longe, and v cubites brode: and his porch reached vnto y vttemost courte: vpon his pilers there were date trees, and viij steppes to go vp vpon.

He brought me also in to the ynnmost courte vpon the east syde, and measured the doire, acordinge to y measure afore sayde. His chābies, pilers and porches had euen the same measure, as the first had: & with his porches he had wyndowes rounde aboute. The heith was l cubites, y bredth xxv cubites: his porches reached vnto the vttemost courte: his pilers also had date trees on either syde, and viij steppes to go vp vpon. And he brought me to the north doire, and measured it, which also had the foresayde measure. His chābies, pilers and porches had wyndowes rounde aboute: whose heyth was l cubites, and the bredth xxv. His pilers stode towarde the vttemost courte, and vpon them both were date trees, and viij steppes to go vp vpon. There stode a chambie also, whose intrāce was at the doire pilers, and there the burnt offringes were washed.

The prophet Ezechiel.

In the dore porche, there stode on ether syde two tables for the slaughtinge: to slaye the burnt offringes, synne offringes and trespass offringes ther vpon. And on the out syde as men go forth to the north dore, there stode two tables. Foure stables stode on ether syde of the dore, that is viij tables, wher vpon they slaughtered. Foure tables were of hewen stone for the burnt offringes, of a cubite and a half longe and brode, and one cubite hie: wher vpon were layed y vessels and ornamentes, which were used to, the burnt & slayne offeringes, when they were slaughtered. And within there were hokes foure syngers brode, fastened rounde aboute, to hangge flesh vpon, & vpon the tables was layed the offringe flesh. On the outsyde of the ynnmer dore were the syngers chambers in the inwarde courte besyde y north dore ouer agaynst the south. There stode one also, besyde the east dore north warde.

S And he sayde vnto me: This chambrie on the south syde belongeth to the prestes, that kepe the habitacion: and this towarde the north, is the prestes that wayte vpon the auter: which be the sommes of Sadoch, that do seruyce before the LORDE in steade of the children of Levi. So he measured the fore courte, which had in length an C cubites, and as moch in bredth by the foure corners. Now the auter stode before the house: And he brought me to the fore entre of the house, and measured the walles by the entre dore: which were syue cubites longe on ether syde. The thicknesse also of the dore on ether syde, was thre cubites. The lēgth of the porche was xx cubites, the bredth xi. cubites, and vpon steppes went men vp to it: by the walles also were pilers, on ether syde one.

The xli. Chapter.

After this he brought me to the temple, and measured the postes: which were of both the sydes vi. cubites thicke, a cordinge to the wydenesse of the tabernacle. The bredth of y dore was x. cubites, & the walles of the dore on ether syde syue cubites. He measured the length therof, which conteyned xl. cubites, and the bredth xx. The wente he in, and measured the dore postes, which were two cubites thicke: but the dore it self was sixe cubites, and the bredth of the dore was viij. cubites. He measured the lēgth and bredth therof, which were euery one xx. cubites, before the temple.

And he sayde vnto me: this is the holiest of all. He measured also the wall of the house, which was sixe cubites. The chambries y

The xli. Chap. Fo. lxxiij.

stode rounde aboute y house, were euery one foure cubites wyde, and one stode harde vpo another, wherof there were xxxiij. And there stode postes beneth by the walles rounde aboute the house, to beare the vp: but in y wall of y house they were not fastened: The syde chambries were the hyer the wyder, and had steppes thorow them rounde aboute y house. Thus was it wyder aboue, that from the lowest men might go to the hyest & mydde chābers. I sawe also that the house was very hye rounde aboute. The foundacion of the syde chambries was a meterodde (that is sixe cubites) brode. The thicknesse of the syde wall without, conteyned syue cubites, & so dyd y outwall of the chābers in y house.

Betwene the chambries, was the wydenes xx. cubites rounde aboute y house. The chambrie dores stode ouer agaynst the out wall, the one dore was towarde the north, y other towarde the south: and the thicknesse of the outwall was v cubites rounde aboute. Now the buyldinge that was separated towarde the west, was lxx. cubites wyde: the wall of the buyldinge was v cubites thicke rounde aboute, and the length foure score cubites and ten. So he measured the house which was an C. cubites longe, and the separated buyldinge with the wall were an C. cubites lōge also. The wydenesse before the house and of it y was separated towarde the east, was an C. cubites.

And he measured the length of the buyldinge before and behinde with the chābers vpon both the sydes: and it conteyned an C. cubites. The ynnmer temple, the porch of the fore courte, y syde postes, these thre had syde wyndowes, and pilers rounde aboute ouer agaynst the postes, from the grounde vp to the wyndowes: The wyndowes them selues were syled ouer with bordes: & thus was it aboue the dore, vnto the ynnmost house, and without also: Yee the whole wall on euery syde both within and without was syled ouer w greate bordes. There were Cherubins and date trees made also, so that one date tre stode euer betwixte two Cherubins: One Cherub had two faces, y face of a man lookinge asyde towarde the date tre, and a lyons face on the other syde. Thus was it made rounde aboute in all the house: Yee the Cherubins and date trees were made from the grounde vp aboue the dore, and so stode they also vpon the wall of the temple.

The bypostes of the temple were foure squared, and the fashion of the Sanctuary was, euen as it appeared vnto me afore in y

Ann

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vision. The table was of wodde, thre cubites hie and two cubites longe: his corners, the length and the walles were of wodde. And he sayde vnto me: This is the table, that shal stonde before the LORDE. The temple and the holiest of all had ether of them two dores, and euery dore had two litle wickettes which were folden in one vpon another, on euery syde two. And vpon the dores of the temple there were made Cherubins and date trees, like as vpon the walles: and a greate thicke balke of wodde was before on the out syde of the porche. Vpon both the sydes of the walles of the porche, there were made depe wyndowes and date trees, hauynge beames and balkes, like as the house had.

The XLII. Chapter.

A Then caried he me out in to the fore courte towarde the north, & brought me into the chambie that stode ouer agaynst the backe buyldinge northwarde, which had the length of an C. cubites, whose dore turned towarde the north. The wydenesse conteyned L. cubites, ouer agaynst the xx. cubites of the ynnemmer courte, & agaynst the pauerd worke that was in the fore courte. Besyde all these thre there stode pilers, one ouer against another: And before this chambie there was a walkinge place of x. cubites wyde, and within was a waye of one cubite wyde, and their dores towarde the north. Thus the hiest chambies were allwaye narrower then the lowest and myddelmost of y buyldinge: for they bare chambie vpon chambie, and stode thre together one vpon another, not hauynge pilers like the fore courte: ether fore were they smaller then those beneth and in the myddest, to reken from the grounde vppwarde.

B The wall without that stode by y chambies towarde the vttemost courte vpon the fore syde of the chambies, was L. cubites longe: for the length of y vttemost chambers in the fore courte was L. cubites also: but the length therof before the temple was an C. cubites. These chambies had vnder them an inraunce of the east syde, wherby a man might go in to them out of the fore courte, thorow the thicke wall of the fore courte towarde the east, right ouer agaynst the separated buyldinge. Before the same buyldinge vpon this syde there were chambies also which had a waye vnto them, like as the chambers on the north syde of the same length and wydenesse.

Their inraunce, fashion and dores were

The xliij. Chap.

all of the same maner. Yee even like as the other chamber dores were, so were those also of the south syde. And before the waye toward the syngers steppes on the east syde, there stode a dore to go in at. Then sayde he vnto me: The chambers towarde the north & the south, which stode before the backe buyldinge: those be holy habitacions, wherin the prestes that do seruyce before the LORDE, must eate the most holy offrings: and there must they laye the most holy offrings: meat offrings, synne offrings & trespass offrings, for it is an holy place. When the prestes cometherin, they shal not go out in to the fore courte: but (seynge they be holy) they shal leane the clothes of their ministracion, and put on other garmentes, when they haue any thinge to do with the people.

Now when he had measured all the ynnemmer house, he brought me forth thorow the east poite, and measured the same rounde aboute. He measured the east syde with y meterodde, which rounde aboute conteyned v. C. meteroddes. And the north syde measured he, which conteyned rounde aboute euen so moch. The other two sydes also towarde the south and the west (which he measured) conteyned ether of them v. C. meteroddes. So he measured all y foure sydes where there wente a wall rounde aboute v. C. meteroddes longe, and as brode also, which separated the holy from the vnholly.

The XLIII. Chapter.

S He brought me to y dore, that turneth towarde the east. Beholde, there came the glory of the God of Israel from out of the east, whose voyce was like a greate noyse of waters, and the earth was lightened with his glory. His sight to loken vpon was like the first, that I sawe, when I wente in, what tyme as the cite shulde haue bene destroyed: and like the vision that I sawe by the water of Cobar. Then fell I vpon my face, but the glory of the LORDE came in to the house thorow the east dore. So a wynde toke me vp, and brought me in to y ynnemmer courte: & beholde, the house was full of the glory of the LORDE.

Therde one speakinge vnto me out of the house, and there stode one by me, that sayde vnto me: O thou sonne of man, this rownie is my seate, and the place of my fete steppes: where as I wil dwell amonge the children of Israel for euermore: so that the house of Israel shal nomore be fyle my holy name: neither thei, ner their kinges, thorow their whoredome, thorow their hie places, & thorow the

Eze. 10. 11

Eze. 1. 2
Eze. 10. 6
11. d

Esa. 6. 2
66. 2
Apo. 11. 4

The prophet Ezechiel.

deed bodies of their kinges: which haue buyl ded their thresholde in maner harde vpon my thresholde, and their postes almost at my postes: so that there is but a bare wall be twixte me and them.

Zac. 1. 2 Thus haue they defyled my holy name with their abominacions, that they haue committed. Wherefore I haue destroyed them in my wrath. But now they shal put awaye their whoredome and the deed bodies of their kinges out of my sight, that I maye dwell among them for evermore. Therefore (O thou sonne of man) shewe thou the householde of Israel a temple, that they maye be ashamed of their wickednesse, and measure them selues an example therat.

And when they be ashamed of all their workes, then shewe them the fourme and fashion of the temple: the comynge in, the goinge out, all the maner and description thereof, yee all the uses and ordinaunces of it, yf they maye kepe & fulfill all the fashions and customes thereof.

E This is the description of the house: Above vpon the mount rounde aboute all the corners, it shalbe yf holiest of all. Beholde, that is the description and fashion of the house. This is the measure of the altar (after the true cubite, which is a spanne longer then another cubite) his botome in the myddest was a cubite longe and wyde, and the ledge that wente rounde aboute it, was a spanne brode. This is the heyth of the altar: From the ground to the lower steppes the length is two cubites, and the bredth one cubite: and from the lower steppes to the higher are foure cubites, & the bredth but one cubite.

Exo. 27. 2 The altar was foure cubites hie, & from the altar vppwarde stode foure hornes, and it was xij cubites longe and xij cubites brode,

D vpon the foure corners: the coueringe of the altar was xiiij cubites longe and brode vpon the foure corners, and the ledge that wente rounde aboute, had half a cubite: and the botome thereof rounde aboute one cubite: his steppes stode toward the east. And he sayde vnto me: Thou sonne of man, thus saith the LORD God: these are the ordinaunces and lawes of the altar, in the daye wher it is made, to offre burnt offrings, and to sprenkle bloude ther vpon. To the prestes, to yf Leuites that be of the sede of Sadoch, and treade before me to do me seruyce, saith the LORD God: Vnto these geue thou a yonge bullocke, for a synoffringe: & take the bloude of him & sprenkle his foure hornes withal, & the foure corners of the altar coueringe,

Eze. 44. c

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with the ledge that goeth rounde aboute: he re with shalt thou clense it, and reconcile it. Thou shalt take the bullock also of the synoffringe, & burne him in a seuerall place with out the Sanctuary.

Leui. 15. f

The nexte daye, take a goot buck without blemish for a synoffringe, to reconcile the altar withall: like as it was reconciled with yf bullocke. Now when thou hast made it cleane, then offre a yonge bullocke without blemish, and a ramme out of the flocke without blemish also: Offre them before the LORD, and let the prest cast salt ther vpon, and geue them so vnto the LORD for a burnt offringe. Seuen dayes shalt thou bringe, every daye a goot bucke. A yonge bullocke & a ramme of the flocke (both without blemish) shal they offre. Seuen dayes shal they reconcile and clense the altar, & offre vpon it. When these dayes are expired, then vpon the viij daye and so forth, the prestes shal offre their burnt offrings and health offrings vpon yf altar: so wil I be mercifull vnto you, saith the LORD God.

Leui. 21. c

Leui. 2. b

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After this, he brought me agayne to yf outwarde dore of the Sanctuary on the east syde, and that was shut. Then sayde the LORD vnto me: This dore shal be stil shut, and not opened for eny man to go thorow it, but only for the LORD God of Israel: yee he shal go thorow it, els shal it be shut still. The prynce himself shal comethorow it, that he maye eate bled before the LORD. At the porche shal he come in, and there shal he go out agayne. Then brought he me to the dore, vpon the north syde of the house. And as I looked aboute me, beholde, the glory of the LORD fylled the house: and I fell downe vpon my face. So the LORD spake vnto me: O thou sonne of man, fasten this to thine herte, beholde, and take diligēt heed to all that I wil saye vnto the, concerninge all the ordinaunces of the LORD and all his lawes: pondre well with thine herte the comynge in of the house and the goinge forth of the Sanctuary: and tell that obstinate householde of Israel: Thus saith the LORD God: O house of Israel, ye haue now done ynough with all youre abheminiacions, seynge that ye haue brought into my Sanctuary straungers, hauynge vncircumcised hertes & flesh, where thorow my Sanctuary is defiled, wher ye offre my bled, fat, & bloude.

Exo. 40. c

24. d

Nu. 9. c

3. Reg. 8. b

2. Par. 7. a

Thus with all youre abheminiacions ye haue broken my couenaunt, and not kepte the holy ordinaunces of my Sanctuary:

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but set keepers of my Sanctuary, even after your owne mynde. Therfore thus saith the LORD God: Of all the straungers that dwell amonge the childre of Israel, no straunger (whose herte & flesh is not circumcised) shal come within my Sanctuary: Nor the Levites that be gone backe from me, and haue disceaued the people of Israel with errours, goinge after their Idols: therfore shal they beate their owne wickednes. Shulde they be set and ordered to minstre, vnder the doores of the house of my Sanctuary: and to do seruyce in the house: to slaye burnt offrings and sacrifices for y^e people: to stonde before them, and to serue them: seynge the seruyce that they do them, is before their Idols, and cause the house of Israel to stonble thorow wickednesse?

1. Reg. 2. f

For the which cause I haue plucked out myne honde ouer them (saith the LORD) so that now they must beare their owne iniquyte, and not to come nyewe, to serue me with their preasheade, in my Sanctuary, and most holiest of all: that they maye beare their owne shame and abhominacions, which they haue done. Shulde I use them to be porters of the house, and to all the seruyce y^e is done therein? But the prestes y^e Levites the sonnes of Sadoch, that kepte the holy ordinaunces of my Sanctuary, when the children of Israel were gone from me: shal come to me, to do me seruyce, to stonde before me, and to offre me the fat and the bloude, saith the LORD God.

Eze. 43. d
48. b

They shall go in to my Sanctnary, and treade before my table, to do me seruyce, and to waite vpon myne ordinaunces. Now when they go in at the doores of the ynnmer courte, they shal put on lynnynge clothes, so that no wollnye come vpon them: whyle they do seruyce vnder the doores of y^e ynnmer courte, and within. They shal haue sayre lynnynge bonettes vpon their heades, and lynnynge bieches vpon their loynes, which in their labour they shal not put aboute them: And when they go forth to the people in to the outwarde courte, they shal put of the clothes, wherein they haue ministred, and laye them in the habitation of the Sanctuary, & put on other apparell, lest they onhalowe y^e people with their clothes.

Leui. 19. f
21. a
Leui. 10. c
21. b
Ose. 1. a
1. a

They shal not shawe their heades, ner norish the bushe of their hayre, but rounde their heades only. All the prestes that go in to the ynnmost courte, shal drynke no wyne. They shall mary no wydowe, nether one that is put from hir husbonde: but a mayde of the

The xlv. Chap.

seide of the house of Israel, or a wydowe, that hath had a priest before.

They shal shewe my people the difference betwene the holy and unholy, betwixte the cleane and unclean. If eny discorde aryse, they shal discern it, and geue sentence after my iudgmentes. My solempne feastes, my lawes and ordinaunces shal they kepe, and halowe my Sabbathes. They shal come at no deed persone, to defyle them selues: (excepte it be father or mother, sonne or doughter, brother or sister that hath had yet no husbonde) in soch they maye be defyled.

Deu. 17. c

Leui. 21. a
Nu. 6. d

And when he is clensed, there shal be rekened vnto him viij dayes: and yf he go in to the Sanctuary agayne to do seruyce, he shal bringe a synoffringe saith the LORD God. They shall haue an heretage, yee I my self wil be their heretage: els shall ye geue the no possession in Israel, for I am their possession. The meatoffringe, synoffringe & trespassoffringe shal they eate, and euery dedicatethinge in Israel, shal be theirs. The firstlinges of all the first frutes, and all fre will offrings shal be the prestes.

Deu. 18. a
Nu. 18. c
Iosu. 13. b

Ye shall geue vnto the priest also the firstlinges of your dowe, that God maye prosper the resydue. But no deed carion shal the priest eate, ner soch as is deuoured of wilde beestes, foules or catell.

Exo. 22. d
Leui. 22. a

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Then ye denyde the lode by the lott, ye shal put asyde one parte for the LORD, to be holy from other lottes: namely, xxxv M meter oddes longe, and x M brode. This shal be holy, as wyde as it is rounde aboute. Of this parte there shal be longe vnto the Sanctuary v C meter oddes in all the foure corners, and l cubites wyde rounde aboute to the suburbs. And from this meaure, namely of xxxv M meter oddes longe, and x M brode, thou shalt measure, wherein the Sanctuary and the holiest of all maye stonde.

Eze. 48. b

The resydue of that holy ground shal be the prestes, which do seruyce in the Sanctuary of the LORD, and go in before the LORD to serue him, that they maye haue rowme to dwell in.

As for the Sanctnary, it shal stonde for it self: and to the Levites the serue in that house, there shal be geuen xx habitacions, of the xxxv M length & x M bredth: ye shal geue also vnto the cite a possessiō of v M meter oddes brode, & xxxv M longe, besyde the parte of y^e Sanctuary: that shal be for the whole house of Israel. Vpon both the sydes of the

Eze. 40. d

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Sanctuarys parte, & by the cite, there shal be geuen vnto the prynce, what so ever lyeth ouer agaynst the cite, as farre as reacheth westwarde and eastwarde: which shalbe as longe as one parte, fro y west vnto y east.

This shalbe his owne lode in Israel, that my princes be no more chargeable vnto my people. And soch as remayneth yet ouer in the londe, shalbe geuen to the house of Israel acordinge to their trybes. Thus saith the **LORDE God**: O ye princes, ye haue now oppressed and destroyed ynough: now leaue off, handle now acordinge to the thinge, that is equall and lausfull: and thrust out my people nomore, sayeth y **LORDE God**. Ye shal haue a true weight, a true Epha, & a true Bat.

Leui. 19. g
Deut. 25. c
Pro. 20. b

The Epha & the Bat shalbe a like. One Bat shal cōteyne y tēth parte of an Homer, and so shal one Epha do: their measure shal be after y Homer. One Sytle maketh xx. Seras. So xx. Sytles, and xxv. & xv. Sytles make a ponde. This is the heaue offrynge, that ye shal geue to be heaued: namely, the xvi. parte of an Epha, out of an Homer of wheat: and the xvi. parte of an Epha, out of an Homer of Barlie. The oyle shal be measured with the Bat: euen the x. parte of one Bat out of a Cor.

Exo. 10. b
Leui. 27. d
Nu. 3. g

Ten Battes make one Homer: for one Homer maketh ten Battes. And one labe from two hundreth shepe out of the pasture of Israel, for a meatoffrynge, burnt offrynge and healthoffrynge, to recōcile them, sayeth the **LORDE God**. All the people of the londe shal geue this heaue offrynge with a fre wil. Agayne, it shal be the prynces parte to offre burnt offrynges, meat offrynges and drynk offrynges vnto the **LORDE**, in the holy dayes, new Moones, Sabbathes, and in all the hye feastes of the house of Israel. The synoffrynge, meatoffrynge, brient offrynge & healthoffrynge shal he geue, to recōcile the house of Israel. Thus sayeth y **LORDE God**: The first daye of the first moneth thou shalt take a yōge bullocke without blemyshe, and clense the Sanctuary.

So the priest shal take of the bloude of y synoffrynge, and sprentle it vpon the postes of the house, and vpon the foure comers of the aulter, with the doire postes of the ynnmer courte. And thus shalt thou do also the seuenth daye of y moneth (for soch as haue synned of ignorance, or beyng disceaued) to reconcile the house withall. Vpon y xiiij. daye of the first moneth ye shal kepe Easter. Seue dayes shal the feast contynue, wherein there shal no sower ner leuēded bried be eatē.

Exo. 12. a
2. 2. 2. 2. 2
Deu. 16. a

The xlii. Chap. Fo. lxxv.

Vpon the same daye shal y prynce geue for himself and all the people of the londe, a bullocke for a synoffrynge. And in the feast of the seuen dayes he shal offre euery daye a bullocke & a ram, that are with out blemyshe, for a burnt offrynge vnto the **LORDE**: & an he gaote daylie for a synoffrynge. For the meatoffrynges he shal geue euery an Epha to a bullocke, an Epha to a ram, & an Hin of oyle to an Epha. Vpon y xv. daye of the seuenth moneth, he shal kepe the seuen dayes holy one after another, eue as the other vij. dayes: with the synoffrynge, burnt offrynge, meatoffrynge, and with the oyle.

The XLVI. Chapter.

Thus sayeth the **LORDE God**: y do. **X**re of the ynnmer courte towarde the east, shall be shut the vij. worke dayes: but in the Sabbath and in the daye of the new Moone, it shalbe opened. Then shal the prynce come vnder the doire porche, & stonde still without by the doire cheke. So y prestes shal offre vp his burnt & health offrynges. And he shal woishipe at the doire poste, and go his waye forth agayne: but y doire shal nomore be shut till the euenyng.

On the same maner shal the people of the londe also do their woishipe before the **LORDE**, without this doire vpon the Sabbathes and new Moones. This is now the burnt offrynge, that the prynce shal bringe vnto the **LORDE** vpon the Sabbath: sixe lambes without blemyshe, & a ram without blemyshe, and an Epha for a meatoffrynge, with y ram. As for the lambes, he maye geue as many meatoffrynges to them, as he wil, & an Hin of oyle to an Epha. In the daye of the new moneth, it shalbe a yonge bullocke with out blemyshe, sixe lambes & a ram also without blemyshe. With the bullocke he shal geue an Epha, and with the ram an Epha also for a meatoffrynge: but to y lambes, what he maye come by: And euery an Hin of oyle to an Epha. When the prynce cometh, he shal go vnder the doire porche, and euen there be parte forth agayne. But when the people of the londe come before the **LORDE** in the hye solempne feast, as many as come in by the north doire to do woishipe, shal go out agayne at the south doire. And they that come in at the south doire, shal go forth agayne at y north doire. There shal none go out at the doire where he came in, but shal go forth right ouer on the other syde, and the prynce shal go in and out amonge them.

Vpon the solempne and hie feast dayes, this shalbe the meatoffrynge: An Epha to
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a bullock, and an Ephra to a ram: and to the lambes, as many as he wil, but euer an hin of oyle to an Ephra. Now when the prynce bryngeth a burnt offeringe or an healt offeringe with a fre wil vnto the LORD, the east dore shalbe opened vnto him, y he maye do with his burnt z healt offeringes, as he doth vpo the Sabbath: and when he goeth forth, the dore shal be shut after him agayne. He shal daylie brynge vnto the LORD a lambe of a yeare olde without blemish for a burnt offeringe: this shal he do euery moynge. And for a meat offeringe he shal geue the sixte parte of an Ephra, z the thirde parte of an hin of oyle (to myngle with the cakes) euery moynge. And this shalbe a daylie meat offeringe vnto the LORD, for an euerlastinge ordinaunce: z thus shal the lambe, the meat offeringe and oyle be geuen euery moynge, for a dailie burnt offeringe.

Moreover, thus sayeth the LORD God: If the prynce geue a gifte vnto any of his sonnes, then shall it be his sonnes heretage perpetuall, y he maye possesse it. But yf he wil geue one of his seruantes some of his heretage, it shall be his to the fre yeare, and the to retorne agayne vnto y prynce: for his heretage shalbe his sonnes only. The prynce also shal take none of the peoples inheritance, ner put the from their possession: but to his owne sonnes shal he geue his possession, that my people be not scatred abroad, but that euery man maye haue his owne.

And he brought me thorow the inraunce at the syde of the dore to y habitation of the Sanctuary, that belongeth to y prestes and stode towarde the north, z beholde, there was a place vpon the west syde, then sayde he vnto me: This is the place, where the prestes shall dight the trespase and synofferinges, z bake y meat offeringes: that they nede not beare the in to the outwarde court, and so to vnhalowe the people. So he brought me in to the vttemost court, rounde aboute all the foure corners. Beholde, in euery corner of y fore court, there was yet a litle court. And in all the foure corners of the court, there was made a litle court of xl. cubites longe, and xxx. cubites brode: these foure litle courtes were of one like measure, z there went a rygge wall rounde aboute them all foure, vnder the which there were hartes made rounde aboute. Then sayde he vnto me: This is the Echin, where the ministers of the house shal dight the slayne offeringes of the people.

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After this he brought me agayne before the dore of the house: z beholde, there gusheth out waters from vnder y postes of the house eastwarde (for the house stode towarde the east) that ranne downe vpo the right syde of the house, which lyeth to the altar south warde. The caried he me out to the north dore, and brought me forth there rounde aboute by the vttemost dore, y turneth eastwarde. Beholde, there came forth the water vpon the right syde. Now when the man y had the meterodde in his honde wente out vnto the east dore, he measured a M. cubites, z the he brought me thorow y water, enē to the ancles: so he measured yet a thousande, z brought me thorow y water agayne vnto the knees: yet measured he a thousande, and brought me thorow the water vnto the loynes. After this he measured a thousande agayne, then was it soch a ryuer, y I might not wade thorow it: The water was so depe, that it was nede full to haue swymmed, for it might not be waded euer. And he sayde vnto me: hast thou sene this, o thou sonne of man: and with that, he brought me to the ryuer bank agayne.

Now when I came there, there stode many trees vpon ether syde of the ryuer backe. Then sayde he vnto me: This water that floweth out towarde the east, and runneth downe in to the playne felde, commeth in to the see: and from the see it runneth out, z maketh the waters whole. And all that line and moue, where vnto this ryuer commeth, shal recover. And where this water cometh, there shalbe many ffish. For all that cometh to this water, shal be lusty and whole. By this riner shal the ffishers stonde from En gaddi vnto En Eglaim, z there sprede out their nettes: for there shalbe greates heapes of ffish, like as in the mayne see. As for his claye and pyttes, they shal not be whole, for why, it shalbe occupide for salt.

By this ryuer vpon both the sydes of the shore, there shal growe all maner of frutefull trees, whose leaues shal not fall of, ner shal their frute perishe: but euer be ripe at their monethes, for their water runneth out of the Sanctuary. His frute is good to eate, and his leafe profitable for medycine. Thus sayeth the LORD God: Let this be the border, wherein ye shall denyde the londe vnto the xij. trybes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: of the which lode I swore vnto you re fathers, that it shalbe fall to youre inheritance.

Zach. 13. c
and 14. b

B

C

Psal. 124

Gen. 22. c

Leu. 25. b
Nu. 35. c.

3. kc. 21. a
2. kc. 9. b

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This is the border of the londe vpon the northsyde, from the mayne see, as men go to Zadada: namely, Hemath, Beretha, Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon, that lieth vpon the coastes of Hauera. Thus the borders fro the see forth, shalbe Hazar Euan, the border of Damascus the north, and the borders of Hemath: that is the north parte.

The east syde shal ye measure from Hazeran and Damascus, from Galead and the londe of Israel by Jordane and so forth, from the see coast, that lieth eastwarde: and this is the east parte.

Num. 20. b
Exo. 17. b

The south syde is, from Thamar south to the waters of strife vnto Cades, the ryuer, to the mayne see: and that is the south parte.

The west parte: namely the greatesee from the borders therof, till a man come vnto Hemath: this is the west parte.

This londe shal ye parte amonge you, accordinge to the trybes of Israel, and deuyde it to be an heretage for you, and for the straungers that dwel amōge you, and begette children.

Leui 19. g
Deut. 10. d
and 24. c

For ye shal take them amonge the childre of Israel, like as though they were of youre owne housholde and countre, and they shal haue heretage with you amonge the childre of Israel.

Like in what trybe the straunger dwelleth, in the same trybe shal ye geue him his heretage, saith the LORDE God.

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These are the names of the trybes that lye vpon the northsyde by the waye of Hetlon, tyll thou comdest vnto Hemath and Hazar Enan, the borders of Damascus towarde the north besyde Hemath: Dan shal haue his porciō from the east quarter vnto the west. Vpon the borders of Dan from the east syde vnto the west, shal Aser haue his porcion. Vpon the borders of Aser fro the east parte vnto the west, shal Nephtali haue his porcion.

Vpon the borders of Nephtali from the east quarter vnto the west, shal Manasses haue his porcion. Vpon the borders of Manasses from the east syde vnto the west, shal Ephraim haue his porcion. Vpon the borders of Ephraim from the east parte vnto the west, shal Ruben haue his porcion. Vpon the borders of Ruben from the east quarter vnto the west, shal Iuda haue his porcion. Vpon the borders of Iuda from the east parte vnto the west, ye shal set a syde one porciō

The xlviii. Chap. Fo. lxxvi.

of xxv. M. meter oddes longe and brode (like as another porcion from the east syde vnto the west,) wherein the Sanctuary shal stōde.

As for the porcion, that ye shal separate out for the LORDE, it shalte xxv. M. longe, and x. M. brode. Which separated holy porcion shal belonge vnto these: namely to the prestes, towarde the north xxv. M. & towarde the west x. M. brode, towarde the east x. M. brode also, & towarde the south xxv. M. longe, wherein the Sanctuary of the LORDE shal stōde. See this same place shal be the prestes, & are of the childre of Sadoch, & haue kepte my holy ordinaunce: which wente not astraye in the erreure of the childre of Israel, like as the Leuites are gone astraye: and this separated pece that they haue of the londe, shalbe the most holy, harde vpon the borders of the Leuites. And nexte vnto the prestes, shal the Leuites haue xxv. M. longe and x. M. brode. This shalbe on euery syde xxv. M. longe, and x. M. brode. Of this porciō they shal sell nothinge, ner make eny permutacion therof, lest the chese of the londe fall vnto other, for it is halowed vnto the LORDE.

Eze. 45. a

Eze. 41. d
and 44. c

The other v. M. after the bredth, & lyeth by the xxv. M. shalbe comon: it shal belonge to the cite and to the suburbes for habitacions, and the cite shal stōde in the myddest therof. Let this be the measure: towarde the north parte, v. C. & iiij. M.: towarde the south parte, v. C. & iiij. M.: towarde the east parte, v. C. and iiij. M.: towarde the west parte, v. C. and iiij. M.

The suburbes harde vpon the cite, shall haue towarde the north, L. and ij. C. towarde the south, L. and two C.: towarde the east, L. and two C.: towarde the west also, L. and two C. As for the residue of the length, that lyeth hard vpon the separated holy ground: namely, x. M. towarde the east and x. M. towarde the west, next vnto the holy porciō: it and the increase therof shal serue for their meate, that laboure in the cite. They that laboure for the welch of the cite, shall mainteine this also, out of what tribe so euer they be in Israel.

All that is separated of the xxv. M. longe and xxv. M. brode on the foure partes, & shall ye put a syde for the separated porcion of the Sanctuary, & for the possession of the cite. The resydue vpon both the sydes of the Sanctuary and possession of the cite, shall belonge to the pryncce, before the place of xxv. M. vnto the east ende, & before the place of x. M. westwarde, vnto the borders of the londe.

Eze. 41. a

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of 3 cite: this shalbe 3 prynces porciō. This shalbe the holy place, and the house of the Sanctuary shal stonde in the myddest. Morouer, from the Lewites and the cities possession, 3 lye in the myddest of the prynces parte: loke what remaineth betwixte the border of Juda & the border of Ben Jamin, it shal be the prynces.

Now of the other trybes.

Frō the east parte vnto the west, shal Ben Jamin haue his porcion. Vpon the borders of Ben Jamin frō the east syde vnto 3 west, shal Symeon haue his porcion. Vpon the borders of Symeon from the east parte vnto the west, shal Issachar haue his porcion. Vpon the borders of Issachar from the east syde vnto the west, shal Sabulon haue his porcion. Vpon the borders of Sabulon from the east parte vnto the west, shal Gad haue his porcion. Vpon the borders of Gad southwarde, the coastes shal reach frō Thamar forth vnto the waters of strife to Cades, and to the floude, even vnto the mayne see.

¶
Nume. 32
Ios. 13. 14

This is 3 lōde wth his porciōs, which ye shal distribute vnto the trybes of Israel, saith 3 LORDE GOD. Thus wyde shal the cite ready: vpon the north parte vC and iiij M measures. The portes of the cite, shal haue the names of the trybes of Israel. Thre portes of 3 north syde: One Ruben, another Juda, the thirde Levi.

Vpon 3 east syde, vC & iiij M measures, wth 3 thre portes: The one Joseph, another Ben Jamin, the thirde Dan. Vpon the south syde vC and iiij M measures, with the thre portes: the one Symeon, another Issachar, the thirde Sabulon. And vpon the west syde vC and iiij M measures, with the thre portes also: the one Gad, another Asser, the thirde Nephthali.

Thus shal it haue xviij M measures rōūde aboute.

And from that

tyme forth, 3 na

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..

The ende of the prophet Ezechiel.

The Prophet Daniel.

What Daniel conteyneth.

- Chap. I. Daniel, Ananias, Misael and Asarias are chosen to lerne Caldeish, & to stōde before the kynge.
Chap. II. Daniel expōndeth the kynges dreame.
Chap. III. The thre children wil not worshipec the ymage, they be cast in the fyre, but God deliuereth them.
Chap. IIII. Another dreame expounded.
Chap. V. Daniel readeth the writinge on the wall, and declareth it.
Chap. VI. Daniel is cast in the Lyons denne.
Chap. VII. The vision of the foure beestes.
Chap. VIII. Of the Ramme and the goate.
Chap. IX. The prophecy of the seuentie weekes and of Christ.
Chap. X. Another vision shewed to Daniel.
Chap. XI. XII. Certayne reuelacions of thinges for to come: some, of the deliuerance frō the captiuyte of Babilon: some, of the destruction of Jerusalem: some, concernynge the latter dayes.

The prophet Daniel.

The first. Chapter.

A

4. Re. 24. 2
2. Par. 36. 6



In the thirde yeare of the raigne of Joachim kynge off Juda, came Nabuchodonosor kynge of Babilon vnto Jerusalem, & beseged it: and the LORDE deliuered Joachim the kynge off Juda in to his honde, with certayne ornaments of the house off God, which he caried awaye vnto the londe of Sennar, to the house of his god and there broughe them in to his gods treasury. And the kynge spake vnto Asphenes & chese chamberlayne, that he shulde brynge him certayne of the children of Israel, that were come of the kynges sede and of prynces, yonge spryngaldes with out eny blemish but saye ad wel fauored, instructe in all wisdom, conynge and vnderstondinge: which were able to stonde in the kynges palace, to reade, and to lerne for to speake Caldeish.

B

Vnto these the kynge appoynted a certayne porcion of his owne meate and of the wine, which he dranke himself, so to nourish the thre yeare: that afterwarde they might stonde before the kynge. Amonge these now were certayne of the children off Juda: namely Daniel, Ananias, Misael and Azarias. Vnto these the chese chamberlayne gaue other names, and called Daniel, Balthasar: Ananias, Sydrac: Misael, Misac: and Azarias, Abdenago. But Daniel was at a poynt wth himself, that he wolde not be defyled thorow the kynges meate, ner yth wyne which he drinke. And this he desyred off the chese chamberlayne, lest he shulde defyle himself. So God gaue Daniel fauoure and grace before the chese chamberlayne, that he sayde vnto him: I am afraied off my lorde the kynge, which hath appoynted you youre meate and drynke: lest he spye youre faces to be worse lykynge then the other spryngaldes of youre age, ad so ye shal make me lose my heade vnto the kynge.

C

Then Daniel answered Melassar, whom the chese chamberlayne had set ouer Daniel, Ananias, Misael and Azarias, and sayde: O pious but ten dayes with thy seruantes, and let vs haue potage to eate, and water to drynke: then loke vpon oure faces, and theirs that eate off the kynges meate. And as thou seyst, so deale with thy seruantes. So he consented to them in this matter, ad proued the x. dayes. And after yth ten dayes, their faces were better lykynge & fatter, then all the yonge spryngaldes, which ate of the kynges meate.

The ii. Chap. No. lxxvij.

Thus Melassar toke awaye their meate and wyne, and gaue them potage therfore. God gaue now these foure spryngaldes conynge and lernynge in all scripture and wisdom: but vnto Daniel specially, he gaue vnderstondinge off all visions and dreames. Now when the tyme was expyred, that the kynge had appoynted to brynge in these yonge spryngaldes vnto him: the chese chamberlayne broughe them before Nabuchodonosor, and the kynge commoned with them. But amonge them all were founde none soch as Daniel, Ananias, Misael, and Azarias. Therfore stode they before the kynge, which in all wisdom and matters off vnderstondinge, that he enquired off them, founde them ten tymes better, then all the soyth sayers and charmers, that were in all his realme. And Daniel abode still, vnto the first yeare of kynge Cyrus.

The II. Chapter

In the secōde yeare off the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, where thorow his spiere was vered, and his slepe brake from him. Then the kynge commaunded to call together all yth soyth sayers, charmers, witches and Caldees, for to shewe the kynge his dreame. So they came, and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, & my spiere was so troubled therewith, yth I haue clene forgotten, what I dreamed. Vpon this, the Caldees answered the kynge in the Syrians speach: O kynge, God saue thy life for euer. Shewe thy seruantes the dreame, and we shal shewe the, what it meaneth. The kynge gaue the Caldees their answer, ad sayde: It is gone from me: If ye wil not make me vnderstonde the dreame with the interpretacion theroff, ye shal dye, and youre houses shal be pryed. But yff yetell me the dreame and the meaning therof, ye shal haue off me gistes, rewardes and greate honoure: only, shewe me the dreame and the significacion of it. They answered agayne, and sayde: the kynge must shewe his seruantes the dreame, and so shal we declare, what it meaneth.

Then the kynge answerde, sayenge: I perceaue off a treuth, that ye do but prologe yth tyme: for so moch as yese, that the thinge is gone from me. Therfore, yff ye wil not tell me the dreame, ye shal all haue one indgment. But ye sayne and dyssemble with vayne wordes, which ye speake before me, to put off the tyme. Therfore tell me the dreame, ad so shal I knowe, yff ye can shewe me, what it meaneth.

Iob. 7. b
Dan. 4. a
5. a

Gen. 43. f
Tob. 1. b
Iudic. 12. a

The prophet Daniel.

neth. Vpon this, the Caldees gaue answer before the kynge, and sayde: there is no man vpon earth, that can tell the thinge, which yf kynge speaketh of: Nec there is nether kynge prynce ner LORDE, that euer aied soch thinges at a soythfayer, charmer or Caldeer: for it is a very harde matter, that the kynge requyret. Neither is there eny, that can certifie the kynge theroff, excepte the goddes: whose dwellinge is not amonge the creatures.

C For yf which cause the kynge was wroth with greate indignaciō, and commaunded to destroye all the wyse men at Babilon: and yf proclamacion wete forth, that the wyse men shulde be slayne. They sought also to slaye Daniel with his cōpanyons. Then Daniel enquired Arioch the kynges steward, off the iudgment and sentence, that was gone forth alreedy to kyll soch as were wyse at Babilon. He answered, and sayde vnto Arioch beinge then the kinges debytye: Why hath the kynge proclaimed so cruell a sentence? So Arioch tolde Daniel the matter. Vpon this, wente Daniel vp, and desyred the kynge, yf he might haue leysure, to shewe the kynge the interpretacion: and then came he home agayne z shewed the thinge vnto Ananias, Misael z Asarias his companiōs: yf they shulde beseeke the God of heauen for grace in this secrete, that Daniel and his felowes with other soch as were wyse in Babilon, perished not. Then was the mystery shewed vnto Daniel in a visiō by nyght. And Daniel prayesd yf God of heauen, Daniel also cryed loude, and sayde: O that the name of God might be prayesd for ever and euer, for wysdome and strength are his owne: he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wysdome vnto the wyse, and vnderstōdinge to those that vnderstōde he openeth the depe secretes: he knoweth yf the thyng that lyeth in darcknesse, for the light dwelleth with him. I thanke the, and prayse the (O thou God off my fathers) that thou hast lent me wysdome and strength, z hast shewed me the thinge, that we desyred off the, for thou hast opened the kynges matter vnto me.

D Vpon this wente Daniel in vnto Arioch, whom the kynge had ordened to destroye the wyse at Babilon: he wente vnto him, and sayde: destroye not soch as are wyse in Babilon, but bringe me in vnto the kynge, and I shal shewe the kynge the interpretacion. Then Arioch brought Daniel into the kynge in all the haist, and sayde vnto him: I haue found

The ij. Chap.

be a man amonge the presoners off Iuda, yf shal shewe the kynge the interpretacion. The answered the kynge, and sayde vnto Daniel, whose name was Balthasar: Art thou he, yf cast shewe me yf dreame, which I haue sene, z the interpretacion therof? Daniel answered the kynge to his face, and sayde: As for this secrete, for the which the kynge maketh inquisition: it is nether the wyse, the forcerer, the charmer ner the deuell coniuer, that can certifie the kynge off it: Only God in heauen can open secretes, and he it is, that sheweth the kynge Nabuchodonosor, what is for to come in the latter dayes.

Mat. ii. c

Thy dreame, and that which thou hast sene in thyne heade vpon thy bed, is this: O kynge, thou didest cast in thy mynde, what shulde come hereafter: So he that is the opener off mysteries, telleth the, what is for to come. As for me, this secrete is not shewed me, for eny wysdome that I haue, more then eny other lyuynge: but only that I might shewe the kynge the interpretacion, z that he might knowe the thoughtes off his owne herte. Thou kynge sawest, and beholde: there stode before the a greate ymage, whose fygure was maruelous greate, and his visage grymme. The ymage heade was of fyne golde, his brest and armes off syluer, his body ad loynes were off copper, his legges were off yron, his fete were parte off yron, and parte off earth.

This thou sawest, till the tyme that (with out eny hondes) there was hewen off a stone which smote the ymage vpon the fete, that were both off yron and earth, and brake the to poulder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became like the chaffe off corne, that the wynde bloweth awaye from yf some fiores, that they can no more be founde. But the stone that smote the ymage, became a greate mountayne, which fulfilleth the whole earth: This is the dreame. And now will we shewe before the kynge, what it meaneth.

Mat. 21. c
Luc. 10. b

O kynge, thou art a kynge off kynges: For the God off heauen hath geue the a kingdom, ryche, strength and maiesy: z hath deliuered the all thinges, that are amōge yf children off men: the bestes off the felde, ad the foules vnder the heauen, and geuen the dominion ouer them all. Thou art that golde heade. After yf there shal aryse another kingdom, which shal be lesse then thyne. The thynde kingdom shal be lyke copper, and haue dominacion in all lōdes. The fourth king-

Dan. 5. d

Dan. 7. d
Luc. 1. c
Job. 34. b
Iere. 27. a
Dan. 4. c
Job 32. b

1. Ioha. b

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domes hal be as stronge as yron. For like as yron brusseth and breaketh all thinges: Yee euen as yron beateth enery thinge downe, so shal it beate downe and destroye.

Where as thou sawest the fete and toes, parte of earth and parte off yron: that is a deuyded kyngdome, which neuertheles shal haue some off the yron grounde mixte with it, for so moch as thou hast sene the yron mixte with the claye.

The toes of the fete that were parte off yron and parte off claye, signifiech: that it shalbe a kyngdome partely stronge and partely weake. And where as thou sawest yron myrte with claye: they shal myngle them selues wth y^e sede off symple people, & yet not contynue one with another, like as yron wil not be souldered with a potsherde.

G In the dayes off these kynges, shall the Esa. 9. b God of heauen set vp an everlastinge kyngdome which shall not perish, and his kyngdome shall not be geuen ouer to another people: Yee the same shall breake and destroye all these kyngdomes, but it shall endure for euer.

Heb. 12. c And where as thou sawest, that without eny houndes there was cut out of the mount a stone, which brake the yron, the copper y^e earth, the syluer and golde in peces: by that hath y^e greates God shewed the kyng, what wyl come after this. This is a true dreame, and the interpretacion of it is sure.

Then the kyng Nabuchodonosor fell downe vpon his face, and bowed him self vnto Daniel, and commaunded that they shulde offre meate off kynges and swete odoures vnto him.

The kyng answerde Daniel, and sayde: Yee off a treuth, youre God is a God aboue all goddes, a LORDE aboue all kynges, and an opener of secretes: seynge thou canst discover this mysterie. So the kyng made Daniel a greates man, and gaue him many and greates giftes.

He made him ruler off all the countrees of Babilon, and lord of all the nobles, that were at Babilon. Now Daniel intreated the kyng for Sydrac, Misac and Abdenago, so that he made them rulers ouer all the offyces in the londe off Babilon: but Daniel himself remayned still in the courte by the kyng.

The III. Chapter.

A Nabuchodonosor the kyng caused a golde ymage to be made, which was lx. cubites hye, and sixe cubites thic-

The iij. Chap. Fo. lxxviii.

ke. This he made to be set vp in the valley of Duran in the londe of Babilon & sent out to gather together the dukes, lordes & nobles, the iudges and officers, the debites ad shreues, with all the rulers of the londe: y^e they might come to the dedicacion of the ymage which Nabuchodonosor the kyng had set vp. So the dukes, lordes and nobles, the iudges and officers, debytes and shreues with all the rulers of the londe gathered them together, and came vnto the dedicatynge of y^e ymage, that Nabuchodonosor the kyng had set vp.

Now when they stode before the ymage, which Nabuchodonosor set vp, the bedell cried out wth all his might: O ye people, kynredes and tynages, to you be it sayde: that whē ye heare the noyse off the trompettes, which shalbe blowne, wth y^e harpes, shawmes, psalteries, Symphonies and all maner off Musick: ye fall downe and worshipec the golden ymage, y^e Nabuchodonosor the kyng hath B set vp. Who so then fallerh not downe and boweth himself, shal euen the same houre be cast in to an hote burnynge ouen. Therefore, when all the folke herde the noyse off the trompettes that were blowne, with the harpes, shawmes, psalteries, Symphonies and all kynde of Melody: thē all the people, kynredes and nacions fell downe, and bowed them selues vnto the golden ymage, that Nabuchodonosor the kyng had set vp.

Now were there certayne men off the Caldees, that went euen then and accused y^e Jewes, and sayde vnto kyng Nabuchodonosor: O kyng, God saue thy lyfe for euer. Thou beynge kyng hast geuen a cōmādemēt, that all men when they heare the noyse off the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shall fall downe and bowe them selues toward the golden ymage: who so thē fell not downe and worshipped not, that he shulde be cast in to an hote burnynge ouen. Now are there certayne Jewes, whom thou hast set ouer the offyces of the londe off Babilon: namely, Sydrac, Misac and Abdenago. These men (o kyng) regarde not thy cōmādemēt, yee they will not serue thy goddes, ner bowe them selues to the golden ymage, that thou hast set vp. Dan. 3. g

Then Nabuchodonosor in a cruell C wiath and displeasure, commaunded, y^e Sydrac, Misac & Abdenago shulde be brought vnto him. So these men were brought before the kyng. Then Nabuchodonosor spake vnto them, and sayde: what o Sydrac

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Misac and Abdenago, will not ye serue my goddes: nor bowe youre selues to the golden ymage, that I haue set vp: wel, beredy herafter, when ye heare the noyse of the trôpettes, blowne with the harpes, shawmes, psalteries, symphonies and all y other melodies: that ye fall downe, and worshipec the ymage which I haue made. But yff ye worshipec it not, ye shal be cast immediatly in to an hote burnynge ouen. Let se, what god is there, y maye deliuer you out of my hondes?

Sydrac, Misac and Abdenago answered the kynge, and sayde: O Nabuchodonosor, we ought not to côsente vnto y in this matter, for why: oure God whom we serue, is able to kepe vs from the hote burnynge ouen (O kynge) and can right wel deliuer vs out off thy hondes. And though he wil not, yet shalt thou knowe (o kynge) that we will not serue thy goddes, ner do reuerence to the ymage, which thou hast set vp. Then was Nabuchodonosor full off indignacion, so that y countenance of his face chaunged vpo Sydrac, Misac z Abdenago. Therfore he charged and commaunded, that the ouen shulde be made seuentymes hote, then it was wôte to be: and spake vnto the strongest worthies that were in his hooſte, for to bynde Sydrac, Misac and Abdenago, and to cast them in to the hote burnynge ouen.

So these men were bounde in their cotes, hosen, shues with their other garmentes, ad cast in to the hote burnynge ouen: for the kynges commaundement was so strate, and the ouen was exceedynge hote. As for the men that put in Sydrac, Misac and Abdenago, the flame off the fyre destroyed them. And these thre men Sydrac, Misac and Abdenago fell downe in y hote burnynge ouen, being fast bounde.

Then Nabuchodonosor the kynge marueled, and stode vp in all haist: he spake vnto his councel and sayde: dyd not ye cast these thre men bounde in to the fyre? They answered, and sayde vnto the kynge: Yee o kynge. He answered and sayde: lo, for all that, yet do I se foure men goinge lowse in the myddest off the fyre, and nothyng corrupte: and the fourth is like an angel to loke vpon. Vpon this wete Nabuchodonosor vnto the mouth of the hote burnynge ouen: he speake also, z sayde: O Sydrac, Misac and Abdenago, ye seruautes of the hye God: go forth, and come hither. And so Sydrac, Misac, and Abdenago wente out of the fyre. Then the dukes, lordes and nobles, and the kynges counsell came together to se these men, vpon whom

The iiii. Chap.

the fyre had no maner of power in their bodies: In so moch that the very hayre of their heade was not burnt, and their clothes vunchaunged: Yee there was no smell of fyre felt vpon them.

Then spake Nabuchodonosor, and sayde: Blessed be the God of Sydrac, Misac z Abdenago: which hath sent his angel, ad defended his seruautes, that put their trust in him: y haue altered the kynges commaundement, and ioperde their bodies ther vpon: rather then they wolde serue or worshipec any other god, excepte their owne God only.

Therfore I wil and commaunde, that all people, kynnedes z tungen, which speake eny blasphemie agaynst the God of Sydrac, Misac and Abdenago, shal dye, and their houses shalbe pryed: Because, there is no God y maye sane, as this. So the kynge promoted Sydrac, Misac and Abdenago, in the londe of Babylon.

Nabuchodonosor kynge, vnto all people, kynnedes and tungen that dwell vpon the whole earth: peace be multiplied amôge you I thought it good to shewe the tokes z maruelous workes, y y hye God hath wrought vpon me. O how greate are his tokes, z how mightie are his wonders: his kyngdome is an euclastinge kyngdome, and his power lasteth for ever and ever.

The iii. Chapter.

Nabuchodonosor beynge at rest in myne house, ad flourishinge in my place, sawe a dreame, which made me afraied: ad the thoughtes that I had vpo my bed, with the visions of myne heade, troubled me. Then sent I out a commission, that all they which were of wysdome at Babilo shulde be brought before me, to tell me the interpretacion of the dreame. So there came the soythfayers, charmers, Caldees and coniurers of deuels: to whom I tolde the dreame, but what it betokened, they coude not shewe me: till at the last, there came one Daniel (otherwyse called Balthasar, a cordinge to the name of my God) which hath the spiete of the holy goddes in him: to whom I tolde the dreame, sayenge: O Balthasar, thou prynce of saythfayers: For so moch as I knowe, that thou hast the spiete of the holy goddes, and no secrete is hyd from the: tel metherefore, what y visio of my dreame y I haue sene maye signifie. I sawe a vision in my heade vpon my bed: and beholde, there stode a tre vpon the grounde, which was very hye, greate and mightie: y heyth reached vnto the heauē, and the bredth extended to

Esa. 43. a

Act. 13. c
Dan 6. d
Psal. 33. a

Esa. 43. b
Olea. 13. b

Dan 6. e

Psal. 44. b
144. b
Dan. 7. d
Luc. 1. c

Dan. 2. a

Act. 9. a
Dan. 10. b

The prophet Daniel.

all the endes of the earth: his leaues were sayre, he had very moch frute, so yf euery mā had ynough to eate therin.

The beastes of the felde had shadowes vnder it, and the foules off the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I sawe in my heade a vision vpon my bed: behold, a watcher (euē an holy angel) came downe from heauen, and cryed mightily, sayenge: Hew downe the tre, breake off his braunches, shake of his leaues, and scatte his frute abroad: that all the beestes maye get them awaye from vnder him, and the foules from his braunches. Neuertheles leaue the grounde of his rote still in the earth, and bynde him vpon the playne felde, with cheynes of yron and stele. With the dew of heauen shall he be wet, and he shall haue his parte in the herbes of the grounde with other wylde beastes.

That mans herte off his shall be taken from him, and a beastes herte shall be geuen him, till seuen yeares be come and gone vpon him.

This crande of the watcher, is a cōmaundement grounded and sought out in the counceyl off him, that is most holy: to lerne men for to vnderstonde, that the hyest hath power ouer the kyngdomes off men, and geueth them, to whom it liketh him, and byngeth the very outcastes off men ouer them. This is the dreame, yf I kyng Nabuchodonosor haue sene.

Therefore o Balthasar, tell thou me what it signifieth: for so moch as all the wyse men off my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for yf spire of the holy Goddes is in the.

Then Daniel (whose name was Balthasar) helde his peace by the space of an houre and his thoughtes troubled him. So the kyng spake, and sayde: O Balthasar, let nether the dreame ner the interpretacion theroff feare the. Balthasar answered, sayenge: O my LORD, this dreame happen to thyne enemies, and the interpretacion to thyne aduersaries. As for the tre that thou sawest which was so greates and mightie, whose heyth reached vnto the heauen, and his bredth in to all the worlde: whose leaues were sayre, and the frute moch: vnder the which the beastes of the felde had their habitacion, and vpon whose braunches the foules of the ayre dyd syt:

Euē thou (o kyng) art the tre, greates and stronge. Thy greatnesse increaseth, and reacheth vnto the heauen, so doeth thy power to the en-

The iiij. Chap. Fo. lxxix.

des of the earth. But where as the kyng sawe a watcher euē an holy angel, that came downe from heauen, and sayde: hew downe the tre, and destroye it: yet leaue the ground of the rote in the earth, and bynde him vpon the playne felde with cheynes off yron and stele: he shall be wet with the dew off heauen, and his parte shall be with the beestes of the felde, till seuen yeares be come and gone vpon him: This (o kyng) is yf interpretacio, yee it is the very deuycce of him, yf is hyest of all, and it toucheth my LORD the kyng.

Thou shalt be cast out from men, and thy dwellinge shall be with the beestes of the felde: with grasse shalt thou be fed like an oxe. Thou must be wet with the dew of the heauen: yee seuen yeares shall come and go vpon the, till thou knowe, that the hyest hath power vpon the kyngdomes of men, and geueth them, to whom he lyst. Moreover, where as it was sayde, that the rote of the tre shulde be belest still in the grounde: it betokeneth, yf thy kyngdome shall remayne whole vnto yf, after thou hast lerned to knowe, that the power cometh from heauen. Wherefore (o kyng) be content with my counceyl, that thou mayest loose thy synnes with rightuousnesse, and thyne offences with mercy to poore people: for soch thinges shall prolonge thy peace. All these thynges touch the kyng Nabuchodonosor.

So after xij. monethes, the kyng walked vp and downe in the paalace off the kyngdome off Babilon, and sayde: This is the greates cite off Babilon, which I myself (with my power and strength) haue made a kynges court, for the honoure off my magesty. Whyle these wordes were yet in the kynges mouth, there fell a voyce from heauen, sayenge: O kyng Nabuchodonosor, to the be it spokē: Thy kyngdome shall departe from the, thou shalt be cast out of mens company: thy dwellinge shall be with the beestes off the felde, so that thou shalt eate grasse like as an oxe, till seuen yeares be come and gone ouer the: euē vntill thou knowest, that the hyest hath power vpon the kyngdomes off men, and that he maye geue them, vnto whom it pleaseth him.

The very same houre was this matter fulfilled vpon Nabuchodonosor: so that he was cast out off mens company, and ate grasse like an oxe. His body was wet with the dew of heauen, till his hayres were as greates as Eagles fethers, and his nailes like bydes clawes.

When this tyme was past, I Nabuchodonosor

D
Dan. 2. c
1ere. 27. a

The prophet Daniel.

The v. Chap.

E donoso: lift vp myne eyes vnto heauen, and myne vnderstandinge was restored vnto me agayne. Then gaue I thanks vnto the hy est. I magnified and prayesd him that lyueth for euermore, whose power endureth all waye, and his kyngdome from one generacion to another: in comparyson off whom, all they that dwell vpon the earth, are to be reputed as nothinge.

Dan. 3. f

Psal. 114. a

Iob. 42. b

He handleth a cordinge to his will, amonge y powers of heauen z amonge the inhabitours of the earth: and there is none that maye resiste his honde, or saye: what doest thou? At the same tyme was myne vnderstandynge geuen me agayne, and I was restored to the honoure of my kyngdome, to my dignite, and to myne owne shappe agayne. My greatestates and prynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshipec.

The dyd Nabuchodonosor, laue, magnifie and prayse the kyng of heauen: for all his workes are true, and his wayes right. As for those that go on proudly, he is able to bringe them downe.

The V. Chapter.

Althasar the kyng made a greate bancket to his thousande lordes: withall these thousande he made greate cheare, and when he was dronken w wyne, he commaunded to brynge him y golden and syluer vessel, which his father Nabuchodonosor had taken out of the temple at Jerusalem: that the kyng and his lordes (with his quene and concubynes) might drinke therout.

1. Par. 26. c

So they brought the golden vessel, that was take out of the temple of the LORDES house at Jerusalem. Then the kyng and his lordes with his quene and concubines dronke out of them. They dronke wyne, and prayesd their Idols of golde, syluer, copper, yron, wodde and stone.

Iere. 50. a

Dan. 2. a

In the very same houre there appeared fyngers, as it had bene of a mans honde wrytynge, right ouer agaynst the candelstick vpon the playne wall in the kynges palace: and the kyng sawe the palme of y honde y wrote. Then chaunged the kyng his countenance, and his thoughtes troubled him: so that the ioyntes off his body shoke, and his knes smote one agaynst the other. Wherefore the kyng cryed mightely, that they shulde brynge him the charmers, Caldees and coniuers of deuels. The kyng spake also to the wyse men of Babilon, and sayde: Who so can rede this wrytynge, and shewe me the

playne meanynge theroff: shall be clothed with purple, haue a cheyne off golde aboute his necke, and rule the thirde parte off my kyngdome.

Vpon this, came all the kynges wyse men: but they coude nether rede the wrytynge, ner shewe the kyng what it signified. The was the kyng sore afrayed, in so moch, that his coloure chaunged, and his lordes were sore vexed. So by reason off this matter, y had happened to the kyng z his lordes, the quene went vp herself in to the bancket house, and spake vnto the kyng, sayenge: O kyng God saue thy life for cuer: Let not y thoughtes trouble the, and let not thy countenance be chaunged. For why: there is a man in y kyngdome, that hath the spiete off the holy goddes within him, as it was sene in thy fathers dayes. He hath vnderstandinge ad wysdome like the goddes. See the kyng Nabuchodonosor: thy father made this man chiefe of the soothsayers, charmers, Caldees and deuellconiuers: because that sech an abundant spiete, knowlege z wysdome (to expound dreames, to open secretes, and to declare harde dowtes) was founde in him: yee euen in Daniel, whom the kyng named Balthasar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

Then was Daniel brought before the kyng. So the kyng spake vnto Daniel, and sayde: Art thou that Daniel, one off the prisoners of Iuda, whom my father the kyng brought out of Jewry? I haue herde speake of the, that thou hast the spiete of the holy goddes, experience and vnderstodinge, and that there hath bene greate wysdome founde in the. Now haue there bene brought me, wise and conynge charmers, to rede this wrytynge, and to shewe me the meanynge theroff: But they coude not tell me, what this matter signified. Then herde I saye, y thou canst expounde darcke thinges, and declare harde dowtes. Well than, yf thou canst rede this wrytynge, and shewe me the meaninge theroff: thou shalt be clothed w purple, haue a cheyne of golde aboute thy necke, z rule the thirde parte of my kyngdome.

Daniel answered, and sayde before y kyng: As for thy rewardes, kepe them to thy self, or geue y rych giftes to another: yet not thelesse, I wil rede the wrytynge vnto y kyng, and shewe him the interpretacion theroff. O kyng, God the hyst gaue vnto Nabuchodonosor thy father, y dignite of a kyng, w worshipec z hono: so y all people, kynredes z tanges stode in awe z feare of him, by rea-

D
4. Re. 4. d
Mat. 10. a

Dan. 2. e

The prophet Daniel.

The vi. Chap. Fo. lxxx.

Dan. 4. d son off the hye estate, that he had lent him. For why: he slewe, whom he wolde: he smote, whom it pleased him. A gayne: whom he wolde, he set vp: and whom he list, he put downe. But because his herte was so proude, and his stomack set fast vnto wysfulnesse: he was deposed from his kyngly trone, and his magesty was taken from him. He was shot out from amonge men, his herte was like a beestes herte, and his dwellinge was with the wyld Asses: he was fayne to eate grasse like an oxe, and his body was wet with the dew off the heauen: till he knewe, that the hiest had power vpon the kyngdomes of men, and setteth ouer them, whom he list.

E And thou his sonne (o Balthasar) for all this, hast not submitted thine hert, though thou knewest all these thinges: but hast magnified thy selfe aboute the LORDE off heauen, so that the vessels off his house were brought before the: that thou, and thy lordes, with thy quene and concubynes, might drynke wyne therout: And hast praysed the Idols of syluer and golde, copper and yron, off wodde & stone: As for the God, in whose honde consisteth thy breth ad all thy wayes: thou hast not loued him.

Act. 17. e

Therefore is the palme off this honde sent hither from him, to token vp this wrytinge. And this is the scripture, that is written vp: Mane, Thetel, Phares. Now the interpretacion off the thyng is this: Mane, God hath nombred thy kyngdome, and brought it to an ende: Thetel, Thou art weyed in the balaunce, and art founde to lichte: Phares, Thy kyngdome is delt in partes, and geuen to the Medes and Perses.

Then commaunded Balthasar, to cloth Daniel with purple, to hange a cheyne off golde aboute his necke, and to make a proclamacion concernynge him: that he shulde be the ruler off the thirde parte off his kyngdome. The very same night was Balthasar the kyng off the Caldees slayne, and Darius out of Media toke in the kyngdome, beyng 125. yere off age.

Esa. 47. b
21. a
Dan. 9. a

The VI. Chapter.

A T pleased Darius to set oner his kyngdome an C and xx. lordes, which shulde be in all his kyngdome aboute. Above these he set thre prynces (off whom Daniel was one) that the lordes might geue accomptes vnto them, and the kyng to be vnderdiseased.

But Daniel exceeded all these princes ad lordes, for the spirete off God was plenteous

in him: so that the kyng was mynded to set him ouer the whole realme. Wherefore the prynces and lordes sought, to pyke out in Daniel some quarel agaynst the kyngdome: yet coude they fynde none occasion ner faulte vpon him. For why: he was so faythful, yf there was no blame ner dishonesty founde in him.

Then sayde these men: we will get no quarrell agaynst this Daniel, excepte it be in the lawe off his God. Vpon this, wente the prynces and lordes together vnto the kyng, and sayde thus vnto him: kyng Darius, God saue thy life for ever.

B All the great estates off the realme: as yf prynces, dukes, senatours and iudges, are determed to put out a commaundement off yf kyng, and to make a sure statute: namely, that whoso desyret eny petition, ether off eny god or man (within this xxx. dayes) excepte it be only off the, O kyng: the same person maye be cast into the Lyons denne. Wherefore, o kyng, confirme thou this statute, and make a wrytinge: that the thyng which the Medes and Perses haue ordered be not altered ner broken.

So Darius made the wrytyng, and confirmed it. Now when Daniel vnderstode that the wrytyng was made, he wente in to his house: and the wyndowes of his hall toward Jerusalem stode open. Thereto he led he downe vpon his knees, thre tymes a daye: there he made his petition, and praysed his God, like as his maner was to do afore tyme.

Then these men made searche, and founde Daniel makinge his petition, and prayenge vnto his God. So they came to the kyng, and spake before him concernynge his commaundement, sayenge: O kyng, hast thou not subscribed the statute, that within xxx. dayes who so requyret his petition off eny god or man, but only off thyself, o kyng: he shalbe cast into the denne off the Lyons? The kyng answered, ad sayde: yee, it is true. It must be as a lawe off yf Medes and Perses, that maye not be broken.

C Then answered they, and sayde vnto the kyng: Daniel one of the prisoners of Iuda (O kyng) regardeth nether the ner thy statute, that thou hast made, but maketh his petition thre tymes a daye. When the kyng herde these wordes, he was sore grieved, and wolde haue excused Daniel, to deliuer him, and put off the matter, vnto the Sonne wette downe, to the intent that he might saue him.

The prophet Daniel.

Dani. 14. c These men perceayngethe kynges mynde, sayde vnto him: knowethis (o kyng) that the lawe off the Medes and perses is, that the commaundement and statute which the kyng maketh, maye not be altered. Then the kyng bad them brynge Daniel, and they cast him into the Lyons denne.

D The kyng also spake vnto Daniel, ad sayde: Thy God, whom thou allwaye seruest, euen he shall defende the. And there was brought a stone, and layed vpon the hole of the denne: this the kyng sealed with his owne rynge, and with y signet of his prynces: that the kynges commaundement concerninge Daniel, shulde not be broken.

So the kyng wente in to his palace, and kepte him sober all night, so that there was no table spred before him, nether coude he take enyslepe. But betymes in the morninge at the breake off the daye, the kyng arose, and wente in all haist vnto the denne off the Lyons.

Now as he came nye vnto y denne, he cried w^t a piteous voyce vnto Daniel: Yee y kyng spake, and sayde vnto Daniel: O Daniel, thou seruauit off the lyuyng God, Js not thy God (whom thou allwaye seruest) able to deliuer the from the Lyons? Daniel sayde vnto the kyng: O kyng, God saue thy life for euer:

Dani. 3. c
Act. 12. c
Iud. 14. c
1. Re. 17. c
Heb. 11. f My God hath sent his angel, which hath shut the Lyons mouthes, so that they might not hurte me. For why: myne vngiltynesse is founde out before him. And as for the (o kyng) I neuer offended the.

E Then was the kyng exceddinge glad, ad commaunded to take Daniel out off the denne. So Daniel was brought out of the denne, and no maner of hurte was founde vpon him. For he put his trust in his God. And as for those men which had accused Daniel, the kyng commaunded to brynge them, and to cast them in the Lyons denne: them, their children and their wyues. So the Lyons had the mastery of them, and brake all their bones a sonder, or euer they came at the grounde.

Dani. 3. f After this, wrote kyng Darius vnto all people, kynnedes and tinges, that dwelt in all londes: peace be multiplied with you: My commaundement is, in all my dominions and kyngdome, that men feare and stonde in awe off Daniels God:

Dani. 14. f
7. c For he is the lyuing God, which aby-deth euer: his kyngdome shall not fayle, and his power is euerlastyng. It is he that deliuereth, and sauech: he doth wonders and marnelous woikes, in heauen and in earth:

Esa. 43. b
Ofce. 11. b
Dani. 3. f

The vii. Chap.

he hath preserved Daniel from the power of the Lyons. This Daniel prospered in the raigne off Darius and Cirus of Persia. **Dani. 14. f**

The VII. Chapter.

In the first yeare off Balchasar kynge off Babilon, sawe Daniel a dreame, and a vision was in his heade vpon his bedde. Which dreame he wrote, and the summe of the matter is this: Daniel spake, and sayde: I sawe in my vision by nyght, and beholde: the foure wyndes of y heauen siroue vpon the see, and foure greate beestes came vp from the see, one vnlike another.

The first was as a Lyon, and yet had he Eagles wynges. I sawe, that his wynges were plucte from him, and he taken awaye from the earth: that he stode vpon his fete as a man, and that there was geuen him a mans herte. **Iere. 4. a. b**
Eze. 1. b.
10. b
Eze. 17. a

Beholde, the seconde beest was like a Beer, and stode vpon the one syde. Amonge his teth in his mouth he had iij greate logs teth and it was sayde vnto him: Arise, eate vp moch flesh. **Pro. 28. c**

Then I loke, and beholde, there was another like vnto a Leopard: this had wynges as a foule, euen foure vpon the backe. This beest had foure heades, ad there was power geuen him. After this I sawe in a vision by night, and beholde: the fourth beest was grymme and horrible, and marnelous stronge. It had greate yron teth, it deuoured, and destroyed, and stamped the residue vnder fete. It was farre vnlike the other beestes that were before it: for it had ten hornes, wheroff I toke good heede. **Dā. 8. b. 11. i**
1. Mac. 1. a
B
Apo. 13. a
17. c

And beholde, there came vp amonge the, another like horne, before whom there were thre of the first hornes plucte awaye. Beholde, this horne had eyes like a mā, and a month speakyng presumptuous thinges. I loke, till the seates were prepared, ad till the olde aged sat him downe. His clothinge was as white as snowe, and the hayres of his heade like the pure woll. **Apo. 1. c**
4. a. 10. b
Dani. 10. a

His trone was like the fire flame, and his wheles as the burnyng fyre. There drew forth a fire streame, and wente out from him. A thousand tymes a thousande serued him, x. M. tymes ten thousande stode before him. The iudgmēt was set, and the booke opened. Then toke I heede there vnto, because of the voyce of the proude woordes, which that horne spake. **Apoc. 5. b**

The prophet Daniel.

Matt. 23. d
Apo. 19. d
20. c I behelde, till the beest was slayne, and his body destroyed, & geuen ouer to be brient in the fyre.

Matt. 13. c
Act. 1. b
Apo. 1. a
Phil. 2. a
Matt. 28. c
1011. 12. d As for the power of the other beestes also, it was taken awaye, but their lyues were prolonged for a tyme and season. I sawe in a vision by night, and beholde: there came one in the cloudes of heauen like the sonne of a man, which wente vnto the olde aged, before whom they brought him: Then gaue he him power and dignitee regall, that all people, trybes and tunges shulde serue him. His power is an euerlastinge power, which shal neuer be put downe: & his kyngdome endureth vncorrupte. My herte was vexed, & I Daniel had a troubled spiete within me, and the visions off my heade made me a frayd: till I gat me vnto one off them that stode by, to knowe the treuth, concerninge all these thinges. So he tolde me, and made me vnderstode the interpretacio of these thinges.

Apo. 13. a
17. c These foure greate beastes, are foure kynges which shal aryse out of the earth. These shal take in the kyngdome off the sayntes of the most hyest, and possesse it still more & more for a longes season. After this I requyred diligently to knowe the treuth, concerninge the fourth beest, which was so farre vnlke the other beestes, and so horrible: whose teth were of yron, and his nailes off brasse: which deuoured and destroyed, and stamped the resydue vnder his fete. I desyred also to knowe the treuth, as touchinge the ten hornes that he had vpon his heade, and this other which came vp afterwarde, before whose face there fell downe thre: which horne had eyes and a mouth that spake presumptuous thinges, and looked with a grimmer visage then his felowes.

I behelde, and the same horne made battail agaynst the sayntes, yee and gat the victory off them: vntill the tyme, that the olde aged came, that the indgment was geue to the chiefe sayntes: and till the tyme, that y sayntes had the kyngdome in possession.

D He gaue me this answer: That fourth beest shalbe the fourth kyngdome vpon earth: it shalbe more then all other kyngdomes, it shal deuoure, treade downe and destroye all other londes.

Zach. 1. c The ten hornes, are ten kynges that shal aryse out of that kyngdome, after whose shal stonde vpon another, which shalbe greater then the first.

He shal subdue thre kynges, and shal speake wordes agaynst the hyest off all: he shal destroye the sayntes of the most hyest

The viij. Chap. Ho. lxxxij.

and thynke, that he maye chaunge tymes and lawes. They shal be geuen vnder his power, vntill a tyme, two tymes, and halff a tyme.

Dan. 2. c
Apo. 12. d

But the indgment shalbe kepte, so that his power shalbe taken from him, for he shal be destroyed, and perish at the last. As for the kyngdome, power and all might that is vnder the heauen: it shal be geuen to the holy people off the most hyest, whose kyngdome is euerlastinge, yee all powers shal serue and obeye him. Thus farre extēde y wordes.

Luc. 1. c
Dan. 14. f

Neuerthelesse, I Daniel was so vexed in my thoughtes, that my countenaunce chaunged, but the wordes I kepte still in my herte.

Luc. 2. c

The VIII. Chapter.

D In the thirde yeare off the raigne of Kinge Balthasar, there appeared a visio vnto me Daniel, after that I had sene the first. I sawe in a vision, (and when I sawe it, I was at Susis in the chiefe cite, which lyeth in the londe off Elam) and in y vision, me thought I was by the ryuer off Olai.

Dan. 2. a

Then I looked vp, and sawe: and beholde there stode before the ryuer, a ramme, which had hornes: and these hornes were hye, but one was hyer then another, and the hyest came vp last. I sawe that this ramme pushed with his hornes, agaynst the west, agaynst the north, and agaynst the south: so that no beestes might stonde before him, ner defende them from his power: but he dyd as hym listed, and waxed greatly. I toke hede vnto this, and then came there an hegoate from the west, ouer the whole earth, and touched not the ground.

This goate had a marvelous goodly horne betwixte his eyes, and came vnto the ramme, that had the two hornes (whom I had sene afore by the ryuer syde) and ranne scarcely vpon him with his might. I sawe him drawe nye vnto the ramme, beyng very feare vpon him: yee he gaue him soch a stroke, that he brake his two hornes:

Neither had the ramme so much strength as to stonde before him: but he kest him downe, trodde him vnder his fete: and no man was able to delyuer the ramme out of his power.

The goate waxed excedinge greate, and when he was at the strongest, his greate horne was broken also. Then grewe there other foure soch like in the steade, towarde the sou-

B

The prophet Daniel.

Dan. 7. a
11. a
1. Mac. 1. a

re wyndes off the heauen. See out of one of the leest off these homes, there came vp yet another home, which waxed maruelous greate: towarde the south, towarde the east, and towarde the saye pleasaunt londe. It grewe vnto the hoost off heauen, wherof it dyd cast seme downe to the grounde, and off the starres also, and trode them vnder fete.

See it grewe vp vnto the prynce off the hoost, from whom the daylie offeringe was taken, and the place off his Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst the daylie offeringe (because of wickednesse) that it might cast downe the verite to the grounde, and so to prosper in all thinges, that it went aboute.

Vpon this I herde one off the sayntes speakinge, which saynte sayde vnto one that asked this question:

How longe shall this vision off the daylie sacrifice and of the waistinge abheminacion endure: that the Sanctuary and the power shall so betreden vnder fete? And he answered him: Vnto the eueninge & the morninge, euen two thousande and thre hundred dayes: then shall the Sanctuary be cleansed agayne.

C Now when I Daniel had sene this vision, and sought for the vnderstandinge of it: beholde, there stode before me a thinge like vnto a man. And I herde a mans voyce in the ryuer off Olai, which cryed, and sayde: O Gabriel, make this man vnderstande the vision. So he came, and stode by me. But I was afrayed at his cōminge, and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man, marcke well, for in the last tyme shall this vision be fulfilled. Now as he was speakinge vnto me, I waxed saynte, so that I suncke downe to the grounde. But he toke holde vpon me, and set me vp agayne, sayinge: Beholde, I will shewe the, what shall happen in the last wiath: for in the tyme appoynted it shall be fulfilled.

The ramme which thou sawest with the two homes, is the kynge off the Medes and Perses: but the goate is the kynge off Greke londe: the greate horn that stode betwixte his eyes, that is the principall kynge. But where as it brake, and foure other rose vp in the steade: it signifieth, that out of this people shall stonde vp foure kyngdomes, but not so mightie as it.

D After these kyngdomes (whyle vngodnesse is a growinge) there shall aryse a kyn-

The ix. Chap.

ge off an vnshamefast face, which shall be wyse in darcke speakinges.

He shall be mightie and stronge, but not in his owne strength. He shall destroye aboue measure, and all that he goeth aboute, shall prosper: he shall slaye the stronge and holly people. And thorow his craftynes, falsede shall prosper in his honde, his herte shall be proude, and many one shall he put to death in his welthyngesse. He shall stonde vpon agaynst the prynce off prynces, but he shall be destroyed without honde. And this vision that is shewed vnto the, is as sure as the evenyng and the morninge. Therfore wyrtethou vpon this sight, for it wylbe longe or it come to passe.

Vpon this was I Daniel very saynte, so that I laye sicke certayne dayes: but when I rose vp, I wente aboute the kynges busynesse, and marueled at the vision, neuertheless no man knewe of it.

The IX. Chapter.

In the first yeare off Darius the sonne off Ahasuerus, which was of the sede off the Medes, & was made kynge ouer the realme off the Caldees: See euen in the first yeare off his raigne, I Daniel desired to knowe the yearly nombrie out of the booke, wherof the LORDE spake vnto Jeremy the prophet: that Jerusalem shulde lie waite lxx. yeares: and I turned me vnto Ged the LORDE, for to praye and make myne intercessiō, with fastinge, sackcloth and ashes. I prayed before the LORDE my God, and knowleged, sayinge:

O LORDE, thou greate & fearfull God, thou that kepest conuauant and mercy with them, which loue the, and do thy commandementes: We haue synned, we haue offended, we haue benedisol edient and gone backe: yee we haue departed from all thy preceptes and iudgmentes.

We wolde neuer folewe thy seruantes the prophetes, that spake in thy name to oure kynges and prynces to oure fore fathers, and to all the people off the londe. O LORDE, rightuousnesse belongeth vnto the, vnto vs pertayneth nothyng but open shame: as it is come to passe this daye vnto eueryman off Iuda, and to them that dwell at Jerusalem:

See vnto all Israel, whether they be farre or nye: thorow out all londes, wherin thou hast strowed them, because of the offences that they had done agaynst the.

1. Mach. 9. 4
1. Tess. 2. 6

Esa. 8. d

Dan. 5. e

Ierr. 25. b
Ierr. 29. b

1. Eld. 1. a
9. c

Baru. 1. a

Tren. 1. d

The prophet Daniel.

HEE O LORDE, vnto vs, to oure kinges & prynces, to oure foresathers: euen to vs all, that haue offended the, belongeth open shame. But vnto the O LORDE oure God, pertayneth mercy and forgeuenesse. As for vs, we are gone backe from him, and haue not obeyed the voyce of the LORDE oure God, to walke in his lawes, which he layed before vs by his seruantes the prophetes: yee all Israel haue transgressed, and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce.

Wherfore the curse and ooth, that is written in the law of Moses the seruant of God (against whom we haue offended) is poured vpon vs. And he hath persourmed his wordes, which he spake agaynst vs, & agaynst oure iudges that iudged vs: to bringe vpon vs soch a greate plage, as neuer was vnder heauen, like as it is now come to passe in Jerusalem. Yee all this plage, as it is written in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before the LORDE oure God, that we might turne agayne from oure wickednesse, and to be lerned in thy verite. Therefore hath y LORDE made haist, to bringe this plage vpon vs: for the LORDE oure God is righteous, in all his workes which he doth: for why, we wolde not harken vnto his voyce.

AND NOW, O LORDE oure God, thou that with a mightie honde hast brought thy people out of Egippte, to get thy self a name, which remaineth this daye: we haue sinned (O LORDE) & done wickedly agaynst all thy rightuousnes: yet let thy wrothfull displeasure be turned awaye (I beseeke the) from thy cite Jerusalem thy holy hill. And why? for oure synnes sake and for the wickednesse of oure foresathers: is Jerusalem and thy people abhored, of all them that are aboute vs. Now therfore (O oure God) heare the prayer of thy seruant, and his intercession: O let thy face shyne ouer thy sanctuary, that lieth waste.

O my God, encline thine eare, and hearken (at the leest for thine owne sake) open thine eyes: beholde how we be desolated, yee and the cite also, which is called after thy name: For we do not cast oure prayers before the in oure owne rightuousnesse, no: but only in thy greate mercies. O LORDE, heare: O for geue LORDE: O LORDE confidre, tary not ouerlonge: but for thine owne sake do it, O my God: for thy cite and thy people is called after thy name.

As I was yet speakinge at my prayers,

The x. Chap. Fo. lxxxij.

Knowleginge myne owne synnes and y synnes of my people, makinge so myne intercession before the LORDE my God, for the holy hills sake of my God: yee whyle I was yet speakinge in my prayer, beholde, the man Gabriel (whom I had sene afore in the vision) came flyenge to me, and touched me aboute y offeringe tyme in the euenynge. He informed me, and spake vnto me: O Daniel (sayde he) I am now come, to make the vnderstande it: For as soone as thou beganest to make thy prayer, it was so diuysed, and therfore am I come to shewe the. And why? for thou art a man greatly beloued.

Wherfore, pondre the matter wel, that thou mayest lerne, to vnderstande the vision. Lxx. weekes are determed ouer thy people, & ouer thy holy cite: that the wickednesse maye be consumed, that the synne maye haue an ende, that the offence maye be reconciled, and to bringe in euerlastinge rightuousnesse, to fulfill y visions and the prophetes, and to anoynte the most holy one. Vnderstode this then, and marke it well: that from the tyme it shalbe concluded, to go and repayre Jerusalem agayne, vnto Christ (or the anoynted) prynces: there shalbe seuen weekes. Then shall the stretes & walles be buylded agayne lxx. weekes, but with harde troublous tyme. After these lxx. weekes, shal Christ be slayne, & they shal haue no pleasure in him. Then shal there come a people with the prynces, and destroye the cite and the sanctuary: and his ende shal come as the water floude. But the desolacion shal continue till the ende of the battell.

He shall make a stronge bonde with many, for the space of a weke: and when the weke is half gone, he shal put downe the slayne and meat offeringe. And in the temple there shalbe an abhominable desolacion, till it haue destroyed all. And it is concluded, y this waistinge shal continue vnto the ende.

The X. Chapter.

In the thirde yeare of kinge Cirus of Persia, there was shewed vnto Daniel (otherwise called Balthasar) a matter, yee a true matter, but it is yet a longe tyme vnto it.

He vnderstode the matter well, and perceived what the vision was. At the same tyme, I Daniel mourned for the space of thre weekes, so that I had no lust to eate bried: as for flesh and wyne, there came none within my mouth: No, I dyd not ones anoynte my self, till the whole thre weekes were out.

Ooo iiii

The prophet Daniel.

Dan. 7. b
Apo. 1. c
Upon the xliij. daye of the first moneth, I was by the greate floude, called Tigris: I lift vp myne eyes, and looked: and beholde, a man clothed in lymynge, whose loynes were gyrded vp with syne golde of Araby: his body was like the Chusolite stone, his face (to lōke vpon) was like lightenyng, his eyes as the flame of fyre, his armes and fete were like sayre glisteringe metall, but the voyce of his wordes was like y^e voyce of a multitude.

Dan. 3. c
Act. 9. a
B I Daniel alone sawe this vision, the men that were with me, sawe it not: but a greate fearfulnessell fell vpon them, so that they fled awaye, and hyd them selues. I was left there my self alone, and sawe this greate vision, so longe til there remayned nomore strength within me: Yee I lost my coloure clene, I waisted awaye, and my strength was gone. Yet herde I the voyce of his wordes: & as soone as I herde it, sayntnesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an handetouched me, which set me vp vpon my knees & vpon the palmes of my hondes, sayenge vnto me: **Dan. 9. b** O Daniel, thou well beloued man: take good hede of the wordes, that I shal saye vnto y^e, & stode right vp, for vnto y^e am I now sent.

And when he had sayde these wordes, I stode vp trembling. Then saide he vnto me: feare not Daniel: for why, sence the first daye that thou set thine herte to vnderstonde, and didest chasten thy self before thy God: thy wordes haue bene herde. And I had come vnto the whē thou begannest to speake, had not the prynce ouer the kingdome of the per ses w^o stonde me xxi. dayes. But lo, Michael one of the chiefe prynces, came to helpe me, him haue I left by the kinge of persia, & am come to shewe the, what shal happen vnto thy people in the latter dayes: for it wilbe lōge yet or the vision be fulfilled.

Iosu. 5. d
Dan. 12. a
C Now when he had spoken these wordes vnto me, I kest downe my heade to y^e grounde, and helde my tūge. Beholde, theretouched my lippes one, very like vnto a man. Then opened I my mouth, and sayde vnto him, that stode before me: O my lord, my ioyntes are lowsed in the vision, and there is no more strength within me: How maye my lordes seruauant then talke with my lord: seinge there is no strength in me, so that I can not take my breth. Vpon this there touched me agayne, one moch like a man, & comforted me, sayenge: O thou man so wel beloued, feare not: be content, take a good herte vnto the, and be stronge. So when he had spoken vnto me, I recovered, & sayde: Spea

The xi. Chap.

ke on my lord, for thou hast refreshed me. The sayde he: knowest thou wherfore I am come vnto y^e: now wil I go agayne to fight with the prynce of the perses. As soone as I go forth, lo, the prynce of Giekelonde shal come. Neuertheles, I wil shewe the the thinge, y^e is fast noted in the scripture of treuth. And as for all yonder matters, there is none that helpeth me in them, but Michael your prynce.

The XI. Chapter.

And in the first yeare of Darius of Media, I stode by him, to conforthe him, & to strength him, and now wil I shewe the the treuth. Beholde, there shal stonde vp yet thre kinges in Persia, but y^e fourth shal be farre richer then they all. And when he is in the chiefe power of his riches, he shal prouoke euery man agaynst the realme of Giekelonde. Then shal there arise yet a mightie kinge, that shal rule with greate dominion, and do what him list. And as soone as his kingdome commeth vp, it shalbe destroyed, & deuoyded towarde y^e foure wyndes of the heauen. They y^e come after him, shal not haue soch power & dominion as he: but his kingdome shalbe scatred, yee even amonge other the thosē. And the kyng of y^e south shal bemightier, then his other prynces. Agaynst him there shal one make himself stronge, & shal rule his dominion w^o greate power.

But after certayne yeares they shalbe ioyned together, & the kynges daughter of the south shal come to the kyng of the north, for to make frendshipe, but she shal not optayne the power of that arme, nether shal she be able to endure thorow his might: but she, & soch as brought her (yee & he y^e begat her, & comforted her for his tyme) shalbe deliuered vp. Out of y^e braunches of hir roote, there shal one stonde vp in his steade: which with power, of armes shal go thorow the kynges londe of the north, & handle him accordinge to his strength. As for their Idols & prynces, with their costly Jewels of golde & syluer, he shal cary them awaye captynes into Egipte, and he shal preuaile agaynst the kyng of the north certayne yeares. And when he is come into y^e kynges realme of y^e south, he shal be fayne to turne agayne in to his owne londe. Wherfore his somes shalbe displeased, and shal gather together a mightie greate hoost of people: and one of them shal come, and go thorow like a waterfloude: then shal he retorne, and go forth with besyenge and boostinge vnto his owne londe.

The the kinge of y^e south shalbe angrie,

The prophet Daniel.

and shal come forth to fight agaynst the kinge of the north: Yee he shall bringe a greete multitude of people together, and a greete heape shalbe geue into his honde: these shal he cary awaye wth greete pryde, for so moch as he hath cast downe so many thousandes, neuertheles he shall not preuaile. For y^e kinge of y^e north shal gather (of the new) a greater heape of people then afore, & come forth (after a certayne tyme and yeares) with a mightie hoost & exceedinge greete good.

C At the same tyme there shall many stonde vp agaynst the kinge of the south, so that y^e wicked children of thy people also shal exalte them selues (to fulfill the vision) and then fall. So the kinge of the north shal come to laye sege, and to take the stronge fenced cities: And the power of the of y^e south shal not be able to abyde him, & the best men of the people shal not be so stronge, as to resist him. Shortly, when he cometh, he shall handle hym as he list, & no man shalbe so hardy as to stonde agaynst him. He shal stode in the pleasaunt countre, which thorow him shalbe destroyed. He shal set his face wth all his power to optayne his kingdome, & to be like it. Yee that shal he do, & geue him vnto the daughters amonge women, to destroye him. But he shal fayle, nether shal he optayne his purpose. After this, shall he set his face vnto the Iles, & take many of the. A prynce shal stoppe him, to do him a shame, besyde the confusion that els shal come vnto him. Thus shal he turne agayne to his owne londe, stumbe, & fall, and be nomore founde: so he that came vpon him & dyd him violence, shal stonde in his place, & haue a pleasaunt kingdome: and after few dayes he shal be destroyed, & that nether in wrath ner in batell. In his steade there shal aryse a vyle person not holden worthy of a kinges dignite: this shal come in craftely, & optayne the kingdome with fayre wordes: he shal fight agaynst the armes of the mightie (& destroye them,) yee & agaynst the prynce of the couenaunt.

So after y^e he hath taken truce with him, he shal haue disceatfully: that he maye get vp, & ouercome him with a small flocke: & so with craftynesse to get him to y^e fattest place of the londe, and to deale otherwise, then ether his fathers or graund fathers dyd. For he shal destroye the thinge, y^e they had robbed & spoyled, yee & all their substaunce: ymagynynge thoughtes agaynst the stronge holdes, & that for a tyme. His power and herte shalbe sterred vp wth a greete armie agaynst the kinge of the south: where thorow the kin

The xi. Chap. Ho. lxxxiij.

ge of the south shalbe moned then vnto battell, with a greete & mightie hoost also. Neuerthelesse, he shal not be able to stonde, for they shal conspyre agaynst him. Yee they y^e eate of his meate, shal hurte him: so that his hoost shal fall, & many be slayne downe.

These two kinges shalbe mynded to do myschese, & talke of disceate at one table: but they shal not prospere: for why, the ende shal not come yet, vnto the tyme apoynted. ^{a.Mac. 5.a} The shal he go home agayne in to his owne londe with greete good, & set his herte agaynst the holy couenaunt, he shalbe busy agaynst it, & then returne home. At the tyme apoynted he shal come agayne, & go towarde the south: So shal it happen otherwise then at the first, yet ones agayne. And why, the shippes of Cythim shal come vpon him, that he maye be smytten & turne agayne: y^e he maye ^{Nu. 24.d} take indignacion agaynst the couenaunt of holynes, to medle agaynst it. Yee he shal turne him, & drawe soch vnto him, as leaue the holy couenaunt.

He shal set mightie men to vnhalowe the sanctuary of strength, to put downe the daylie offeringe, & to set vp the abhominable desolacion. And soch as breake the couenaunt, shal he slatre with fayre wordes. But y^e people that wil knowe their God, shal haue the ouerhade and prospere. Those also that haue vnderstandinge amonge the people, shal enfourme the multitude: & for a longe season, they shalbe persecuted with swearde, with fyre, with captyuyte & with the takynge awaye of their goodes. Now when they fall, they shalbe set vp with a litle helpe: but many shal cleue vnto them faynedly.

Yee some of those which haue vnderstondynge shal be persecuted also: y^e they maye betryed, purified & clesed, till the tyme be out: for there is yet another tyme apoynted. The kinge shal do what him list, he shal exalte and magnifie himself agaynst all, that is God. Yee he shall speake maruelous thinges ^{1. The. 2.a} agaynst the God of all goddes, wherein he shal prospere, so longe till the wrath be fulfilled, for the conclusion is deuysed already. He shal not regarde the God of his fathers, but his lust shall be vpon womē: Yee he shal not care for eny God, for he shal magnifie himself aboue all. In his place shal he worshipec the mightie Idols: & the god whom his fathers knewe not, shal he honoure with golde and syluer, with precious stones and pleasaunt Jewels. ^{Apoc. 15.a}

This shal he do, setinge helpe and succoure at the mightie Idols and straunge god-

The prophet Daniel.

des. Soch as wil receaue him, and take him for God, he shal geue them greate worshipec and power: yee and make them lordes of the multitude, and geue them the londe with rewardes. In the latter tyme, shal the king of the south stryue with him: and the king of the north in like maner shal come agaynst him with charettes, hoysmen & with a greate nauy of shippes. He shal come in to the londes, destroye and go thorow: he shal entre al so in to the fayre pleasaunt londe. Many cities & countrees shal decaye, excepte Edom, Moab & the best of the children of Ammon, which shal escape from his honde. He shal stretch forth his hōdes vpon the countrees, & the londe of Egypte shal not escape him. For thorow his goinge in, he shal haue dominion ouer the treasures of syluer & golde, & ouer all the precious Jewels of Egypte, Lybia and Ethiopia. Neuerthelesse the trydinges out of the east and the north shal trouble him, for the which cause he shal go forth to destroye & curse a greate multitude. The tentes of his palace shal he pytch betwixte the two sees, vpon the hill of the noble sanctuary, for he shal come to the ende of it, and then shal no man helpe him.

The XII. Chapter.

A tyme wil come also, that the grea-
te prynce Michael, which stondeth
on thy peoples syde, shal aryse vp, for
there shal come a tyme of trouble, soch as ne-
uer was, sens there began to be any people,
vnto that same tyme. Then shal thy people
be deliuered, yee all those that be forde writ-
ten in the booke. Many of them that slepe in
the dust of the earth, shal awake: some to e-
uerlasting life, some to perpetuall shame &
reprofe. The wyse (soch as haue taughte o-
ther) shal glister, as the shynynge of heauen:
and those that haue instructed the multitude
vnto godlyncesse, shal be as the starres, woul-
de without ende.

B And thou o Daniel, shut vp these wordes,
& scale the booke, till the last tyme. Many shal
go aboute here and there, and the shal know
lege increase. So I Daniel looked, and behol-
de, there stode other two: one vpon this sho-
re of the water, the other vpon yonder syde.
And one of the sayde vnto him, which was
clothed in lymynge, and stode aboue vpon
the waters of the floude: how longe shal it
be to the ende of these wonderous workes?
Then herde I the man with the lymynge
clothes, which stode aboue vpon the waters
of the floude: when he helde vp his right
and left honde vnto heauen, & swaie by him

The xij. Chap.

which lyueth for ever: that it shal tary for a
tyme, two tymes & half a tyme: & when the
power of the holy people is clene scatred a-
brode, the shal all these thinges be fulfilled.

I herde it well, but I vnderstode it not.
Then sayde I: O mylorde, what shal hap-
pen after that? he answered: Go thy waye
Daniel, for these wordes shal be closed vp &
sealed, till the last tyme: & many shal be pu-
rified, clensed & tried. But the vngodly shal
lyue wickedly, and those wicked (as many of
the as they be) shal haue no vnderstandinge.
As for soch as haue vnderstandinge, they
shal regarde it. And from y tyme forth that
the daylie offerynge shal be put downe & the
abominable desolacion set vp, there shal be
a thousande two hundred & xx. dayes. O well
is him, that waiteth, & cometh to the thou-
sande iij. C. & xxxv. dayes. Go thou thy waye
now, till it be ended: take thy rest, and byde in
thy lot, till the dayes haue an ende.

The ende of the prophet Daniel.

The Prophet Oseas

What Oseas conteyneth.

- Chap. I. God refuseth the Jewes, and mar-
eth himself to the Gentiles.
- Chap. II. Plage ouer the Jewes, that will not
amende: A promyse of mercy to those that
wil repent.
- Chap. III. The mercifull loue of God, towards
the same vnthankful people.
- Chap. IIII. The synnes of the prestes and of the
people, with reprofe for the same.
- Chap. V. Against the prestes that disceane the
people.
- Chap. VI. The vnthankfulnes of the People: A
gayne, the louynge kyndnesse of God.
- Chap. VII. No medycine can helpe, so sore are
they wounded with ydolatry.
- Chap. VIII. Idolatry in Samaria and Israel.
- Chap. IX. Punysshment vpon Israel for ydola-
try.
- Chap. X. The vnthankfulnesse of Israel. The
calfe in Samaria, for the which and such like
abominacions, he telleth them of destruc-
cion.
- Chap. XI. XII. God calleth them agayne, with rebe-
arsynge his benefites done to them afore.
- Chap. XIII. He sheweth them their wickednesse,
and punysshment for the same.
- Chap. XIII. He crieth and exorteth the people to
conuerter, promisyng swete and louynge
to receaue them.

The prophet Oseas.



This is the worde of the LORDE that came vnto Oseas the sonne of Beer, in the dayes of Oasias, Ioathan, Achaz & Ezechias Kinges of Iuda: and in the tyme of Jeroboam the sonne of Joas kynge of Israel.

The first Chapter.

A

Leul. 21. b
Eze 44. d



First, when the LORDE spake vnto Oseas, he saide vnto him: Go thy waye, take an harlot to thy wife, and get childre by her: for the lorde hath comitted greates whor dome agaynst the LORDE. So he wente, and toke Gomer y daughter of Deblaim: which conceaued, and brought forth a sonne. And the LORDE sayde vnto him: call his name Jesrael, for I wil shortly auenge the bloude of Jesrael vpon the house of Jehu, and will bringe the kingdome of the house of Israel to an ende. Then will I breake the bowe of Israel, in the valley of Jesrael.

B

4. Re. 17. a

Gen. 49. b
4. Re. 19. g

She conceaued yet agayne, and bare a daughter. And he sayde vnto him: Call hir name Lomhama (that is, not opteyninge mercy) for I wil haue no pyte vpon the house of Israel, but forget them, and put them cleue out of remembraunce. Neuerthelesse I wil haue mercy vpon the house of Iuda, & wil saue them, euen thorow the LORDE their God. But I wil not deliuer them thorow eny bow, swerde, banel, horses or horsmen.

Now when she had weened Lomhama, she conceaued agayne, & bare a sonne. Then sayde he: call his name Lo Ami (that is to saye, not my people.) For why? ye are not my people, therefore will not I be yours. And though the nombre of the children of Israel be as the sonde of the see, which can nether be measured ner tolde: yet in the place where it is sayde vnto them, ye be not my people: euen there shall it be thus reported of them: they be y childre of the lyuynge God. Then shall the children of Iuda and the childre of

Esa. 10. d
Rom. 9. c
Gen. 22. c

Ioh. 1. a
Eze. 17. c

The ij. Chap. Ho. lxxxiiij.

Israel be gathered together agayne, & cho sethem selues one heade, and then departe out of the londe: for greates shall be the daye of Israel.

The II. Chapter.

All youre biethren, that they are my people: and youre susteren, that they haue opayed mercy. As for youre mother, ye shall chide with her, and reioice her: for she is not my wife, nether am I hir husbode: vnlesse she put awaye hir whor dome out of my sight, and hir aduoutry from hir brestes. If no, I shall strype her naked, & set her, euen as she came in to y worlde: yee I shall laye hir waiste, and make her like a wil dernesse, and slaye her for chyrfte. I shall haue no pite also vpon hir children, for they be the children of fornicacion.

Iere. 3. a

Eze. 16. a

Ioh. 8. d

Their mother hath broken hir wedlocke, and she that bare them, is come to cofucion. For she sayde: I wil go after my louers, that geue me my water and my bried, my woll & my flax, my oyle and my drynke. But I will hedge hir waye with thornes, and stoppe it, that she shall not fynde hir foete stoppes: and though she runne after hir louers, yet shall she not get them: she shall seke them, but not fynde them. Then shall she saye: well, I will go turne agayne to my first husbode, for at y tyme was I better at ease, then now. But this wolde she not knowe, where as I yet gaue her come, wyne, oyle, syluer and golde, which she hath hanged vpon Baal.

4. Re. 17. a

Leui. 18. c

B

Wherefore now will I go take my come & wyne agayne in their season, and set agayne my woll and my flax, which I gaue her, to couer hir shame. And now will I discouer hir foolishnesse, euen in the sight of hir leuers, and no man shall deliuer her out of my hondes. Moreover, I wil take awaye all hir myrth, hir holy dayes, hir newmoones, hir Sabbathes and all hir solempne feastes: I will destroye hir vynyardes and fyge trees, though she saith: lo, here are my rewardes, that my louers haue geuen me. I wil make it a wodde, and the wylde beestes shall eate it vp: I wil punysh her also for the dayes of Baal, wherein she censured him, deckynge him with hir earynges and cheynes: when she folowed hir louers, and forgat me, saith the LORDE.

Eze. 16. b

Iere. 13. c

Deu. 16. c

Iud. 2. b
10. b

Wherefore beholde, I wil call her agayne, bringe her in to a wilbernes, and speake frendly vnto her: there wil I geue her hir vynyardes agayne, yee and the valley of Achor also, to shewe hir hope & comfoite. Then shall she synge there as in the tyme of hir youth, &

Iosu. 7. d

The prophc Chccas.

Iudic. 5. a
Exo. 15. a
C like as in the daye when she came out of the londe of Egypte. Then (saith the LORDE) she shal saye vnto me: O my housbande, & shal call me nomore Baal: for I wil take awaye those names of Baal from hir mouth, yee she shal neuer remembre their names any more. Then will I make a couenaunt with them, with the wyld beasts, with the foules of the ayre, & with euerythinge that crepeth vpon the earth.

Esa. 1. a
Eze. 16. b
As for bowe, sixerde and batel, I will destroye soch out of the londe, & wil make them to slepe safely. Thus wil I mary the vnto my ne owne self for euermore: yee euen to my self wil I mary the, in rightuousnesse, in equitye, in louynge kyndnesse and mercy. In faith also will I mary the vnto my self, & thou shalt knowe the LORDE. At the same tyme wil I shewemy self frendly and gracious vnto y heauens, saith the LORDE: & the heauens shal helpe the earth, and the earth shal helpe the come, wyne and oyle, and they shal helpe Iesrael. I wil sowe them vpo earth, for a se deto myne owne self, & wil haue mercy vpon her, y was without mercy. And to the which were not my people, I wil saye: thou art my people. And he shal saye: thou art my God.

Ro. 9. c
1. Pet. 1. b

The III. Chapter.
A Then sayde y LORDE to me: Go yet y waye & wowe an aduouterous woman, who thy neghboure loueth, as y LORDE doth the childre of Iisrael: how be it they haue respecteto straunge goddes, and loue the wyne kannes. So I gat her for xv. syluerlinges, and for an hemer and an half of barley, & sayde vnto her: Thou shalt byde with me a longe season, but se that thou playest not the harlot, and let the thou medle with none other man, & then wil I kepe myself for the.

B Thus the childre of Iisrael shal syt a grea te whyle without kinge and prynce, without offeringe and aulter, without priest and reuelacion. But afterwarde shal the children of Iisrael conuerter, and seke the LORDE their God, and Dauid their kinge: and in y latter dayes they shal worshipethe LORDE, and his louynge kyndnesse.

2. Pet. 2. a
Dan. 3. d

Eze. 34. d

The III. Chapter.
A Ware y woide of the LORDE, o ye children of Iisrael: For the LORDE must punyssh the, y dwel in the londe. And why: There is no faithfulnessse, there is no mercy, there is no knowlege of God in the lō de: but swearinge, lyge, māslaughter, the fe and aduontry haue gotten the ouerhande, & one bloudgiltynesse foloweth another. Therfore shal the londe be in a miserable case, and

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all they that dwell therein, shal mourne. The beastes in the felde, the foules in y ayre, and the fishes in the see shal dye. Yet is there none, that wil chaste nor reprove another. The prestes which shulderefourme ocher mē, are become like the people.

B Therfore stonblest thou in y daye tyme & the prophet with the in the night. I wil bringe thy mother to sylence, & why: my people perish, because they haue no knowlege. Seing then that thou hast refused vnderstandinge, therfore wil I refuse y also: so that thou shalt nomore be my priest. And for so much as thou hast forgotten the lawe of thy God, I wil also forget thy childre. The more they increased in multitude, the more they synned agaynst me, therfore wil I charge their honoure in to shame. They eate vp the synnes of my people, & corage them in their wickednesse. Thus the priest is become like the people. Wherfore I will punyssh them for their wicked wayes, & rewardethem acordinge to their owne ymaginacions. They shal eate, & not haue ynough: They haue used whoordome, therfore shall they not prosper: & why: they haue forsaken the LORDE, & not regarded him.

Baruc. 3. c
Esa. 5. b
Mala. 1. b
Exo. 19. a

Eze. 11. d

Esa. 24. a
Leui. 26. d
Mich. 6. c
Agg. 1. a

Whoordome, wyne and dronkennesse take the herte awaye. My people are councel at their stockes, their staffe must tell them. For an whorish mynde hath disceaued them, so y they cōmitte fornicacion agaynst their God. They make sacrifice vpon the hie mountaynes, & burne their incense vpon the hilles, yee amonge the okes, groues & busshes, for there are good shadowes. Therfore y^s daughters are become harlottes, and youre spouses haue broke their wedlocke I wil not punyssh y^s daughters for beinge defyled, & y^s brydes that became whores: seinge the fathers themselves haue medled with harlottes, and offered with vnthriftes: but the people that wil not vnderstonde, must be punysshed.

4. Reg. 1. a

4. Re. 17. b

Nu. 25. a

Though thou Iisrael art disposed to playe y harlot, yet shuldest not thou haue offended, o Iuda: thou shuldest not haue runne to Galgala, ner haue gone vpto Bethauē, ner haue sworn: the LORDE lyueth. For Iisrael is gone backe, like a wāton cewe. The LORDE therfore shal make hir fede, as y lābe y goeth astraye. And where as Ephraim is become partaker of Idols, xel, let him go. Their dronkenesse hath put the backe, & brought them to whoordome. Their rulers loue rewardes, bringe (saye they,) to their owne shame. A wynde shall take holde of their fetters, & they shal be cōfounded in their offerings.

3. Re. 11. d
Deu. 10. d

The prophet Ezeas.

The V. Chapter.

A Eare this, o ye priestes: take hede, o thou housholde of Israel: gene eare, o thou kingly house: for this punysshment wil come vpon you, that are become a snare vnto Myspa, and a spied net vnto the mount of Thabor. They kyll sacrifices by heapes, to begyle the people therewith: therfore wil I punyssh them all. I knowe Ephraim well ynough, & Israel is not hyd from me: for Ephraim is become an harlot, and Israel is defyled. They are not mynded to turne vnto their God, for they haue an whensh herte, so y they can not knowe the LORDE.

Eze. 8. b
Iere. 23. d

Osee. 7. b

Iere. 3. b
Deu. 4. c
Eze. 14. a

But the pryde of Israel wil be rewarded him in his face, yee both Israel and Ephraim shal fall for their wickednesse, and Juda with them also. They shal come with their shepe & bullockes to seke y LORDE, but they shal not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde children: a moneth therfore shal deuoure them with their porcions.

B Blowe with the shawmes at Gabea, and with the trumpet in Rama, crie out at Bethauen vpon the yonside of Ben Jamin. In the tyme of y plage shal Ephraim belayed waiste, therfore dyd I faithfully warne the trybes of Israel. Yet are the prynces of Juda become like them, that remoue the londe-marekes, therfore wil I poure out my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why they folowe y doctrynes of men. Therfore will I be vnto Ephraim as a moth, & to the house of Juda as a caterpillar.

Deu. 19. d
Deu. 27. b

4. Re. 16. b
2. Par. 28. c

When Ephraim sawe his sicknesse, and Juda his disease: Ephraim wente vnto Assur, and sent vnto kinge Jareb: yet coude not he helpe you, ner ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelp to the house of Juda. Euen I, I wil spoyle them, & go my waye. I wil take them with me, and no man shal rescue them. I wil go, and returne to my place, till they waxe faynt, and seke me.

The VI. Chapter.

A their aduersite they shal seke me, and saye: come, let vs turne agayne to the LORDE: for he hath smytten vs, and he shal heale vs: he hath wounded vs, & he shal bynde vs vp agayne: after two dayes shal he quyen vs, in the thide daye he shal rase vs vp, so that we shal lyue in his sight. Then shal we haue vnderstondinge, & endeuoure oure selues to knowe the LORDE.

Iob 5. b

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He shal go forth as the sprynge of the daye, and come vnto vs as the euenynge and moynynge rayne vpon the earth.

Pro. 16. b

O Ephraim, what shal I do vnto the? O Juda, how shal I intreate the: seynge youre loue is like a moynynge cloude, & like a dew y goeth early awaye. Therfore haue I cut downe the prophetes, & letten them beslayne for my wordes sake: so that thy punysshment shal come to light. For I haue pleasure in loynynge kyndnesse, and not in esserynge: see in the knowlege of God, more then in burnt sacrifice. But euen like as Adam dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicked doers, of malicious people and bloudshedders. The multitude of the priestes is like an heape of theues, murtherers & bloudthunfrie: for they haue wrought abhominacion. Horrible thinges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is defyled: but Juda shal haue an harvest for himself, when I returne the captiuyte of my people.

Matt. 9. b
11. a

Gen. 3. b

Iere. 18. b

The VII. Chapter.

When I vndertake to make Israel whole, then the vngacionsnesse of Ephraim and the wickednes of Samaria commeth to lichte: then go they aboute with lyes. At home, they be theues: and without, they fall to robbynge. They cōsidre not in their hertes, that I remēbre all their wickednes. They go aboute w their owne ynuenciās, but I se them wel ynough. They make the kinge and the pūnces, to haue pleasure in their wickednes & lyes. All these burne in aduentry, as it were an ouen y the taker heateth, whē he hath leste kneadinge, till the dowe be leuended. Euen so goeth it this daye with oure kinges and prynces, for they begynne to be woode droncken thorow wyne: they vse familiarite with sech as disceauethē. They with the ymaginacion of their herte are like an ouē, their slepe is all y night like the slepe of a baker, in the moynynge is he as hote as the flame of fyre: they are altogether as hote as an ouen.

B

They haue deuoured their owne iudges, all their kinges are fallē: yet is there none of thē y calleth vpon me. Therfore must Ephraim be mixte amonge y heithen. Ephraim is become like a cake, y no man turneth: straungers haue deuoured his strength, yet he regardeth it not: he wareth ful of gray haire, yet wil he not knowe it: & y pride of Israel is cast downe before their face, yet wil they not turne to the LORDE their God, ner seke him, for all this.

Osee. 7. a

The prophet Oseas.

Ephraim is like a dove, that is begyled,
4. Re. 16. b and hath no herte. Now call they vpon the
Egyptians, now go they to the Assirians:
 but whyle they be goinge here and there, I
 shal sprede my net ouer them, & drawe them
 downe as yf foules of the ayre: and accordin
Esa. 1. a ge as they haue bene warned, so will I pu
 nyshe them. Wo be vnto them, for they haue
 forsake me. They must be destroyed, for they
2. Pet. 2. 2 haue set me at naught. I am he that haue re
Matt. 15. 2 demed them, and yet they dyssemble wth me.
Esa. 29. d They call not vpon me with their hartes,
Eze. 33. f but lye youlinge vpon their beddes. Where
 as they come together, it is but for meate &
 drinke, and me will they not obeye. I haue
 taught them, and defended their arme, yet
 do they ymagin myschese agaynst me. They
 turne them selues, but not a right, & are beco
 me as a broken bowe. Their prynces shalbe
 slayne wth the swearde, for the malice of their
 tungen, soch blasphemies haue they lerned in
 the londe of Egypte.

The VIII. Chapter.

Set the home to thy mouth, and blo
Deu. 31. d we: get the swiftly (as an Aegle) vn
 to the house of the LORDE: for they
 haue broken my couenaint, and transgres
 sed my lawe. Israel can saye vnto me: thou
 art my God, we knowe the: but he hath re
 fused the thinge that is good, therfore shall
3. Re. 12. c the enemye folowe vpon him. They haue or
 dened kinges, but not thoro wth me: they haue
 made prynces, and I must not knowe of it.
Eze. 7. d Of their syluer and golde haue they made
 them ymages, to bringe them selues to de
 struccion.

Thy calfe (O Samaria) shalbe taken a
3. Re. 12. d waye. for my wrothfull indignacion is go
 ne forth agaynst the. How longe wil it be, or
 they can beclensed? For the calfe came from
 Israel, the worke man made it, therfore can
 it be no God, but euen to a spyders webbe
 shal yf calfe of Samaria be turned. They ha
 ue sowne wynde, therfore shal they reepe a
 storme.

Their sede shal beare no corne, there shal
 no meel be made of their increase: though yf
 re be, yet shal straungers deuoure it vp. Is
 rael shal perish, the Gentiles shal entreate
 him as a foule vessel. Sens they went vp to
 the Assirians, they are become like a wylde
 asse in the deserte.

Ephraim geueth rewardes to get louers,
4. Re. 17. 2 therfore are they scatred amōge the heithē,
Eze. 16. b there wil I gather them vp. They shal soo
 ne be weery of the burthen of kinges & pryn
 ces. Ephraim hath made many alters to

The ix. Chap.

do wickednes, therfore shal the alters turne
 to his synne. Though I shewe the my lawe
 neuer so moch, they counte it but straunge
 doctrine. Whereas they do sacrifice, offerin
 ge the flesh and eatinge it: the LORDE will
 haue no pleasure therein: but will remembre
 their wickednes, and punyshe their synnes.
 Israel turneth agayne into Egypte, they ha
 ue forgotten him that made them, they buyl
 de churches, and Juda maketh many strou
 ge cities: therfore wil I sende a fyre in to the
 ir cities, and it shal consume their places.

The IX. Chapter.

See thou triumphe (O Israel) ma
 ke no boostinge more then the he
 then, for thou hast comitted aduou
 try agaynst yf God: straunge rewardes hast
 thou loued, more the all come flocies. Ther
 fore shall they nomore enioye the come floc
 res and wyne presses, and their swete wyne
 shal fayle the. They wil not dwel in the LOR
 DES londe, but Ephraim turneth agayne in
 to Egypte, & eateth vncleane thinges amon
 ge the Assirians. They poure out no wyne
 for a drinke offeringe vnto the LORDE, ne
 ther geue they him their slayne offeringes:
 but they ke vnto them as mourners meates,
 wherin all they that eatethem, are defyled.
 For the bried that they haue soch lust vnto,
 shal not come in the house of the LORDE.
 What wil ye do then in the solempne dayes,
 and in the feast of the LORDE? lo, they shall
 gett them awaye for the destruccion, Egypte
 shal receaue them, & Noph shal bury them.

The nettles shall ouergrowe their plea
 saunt goodes, and burrees shalbe in their ta
 bernacles. Be ye sure (O Israel) the tyme of
 visitacion is come, the dayes of recompen
 cinge are at honde. As for the prophet, ye
 holde him for a foole: and him that is rich in
 the spierte, for a mad man: so greate is youre
 wickednes and malice. Ephraim hath ma
 de himself a watchman of my God, a pro
 phet yf is become a snare to do hurte in euery
 strete, and abhominacion in the house of his
 God. They be gone to farre, & haue destroyed
 the selues, like as they dyd afore tyme at Ga
 baa. Therfore their wickednes shal be reme
 bried, and their synnes punysshed.

I fande Israel like grapes in the wilber
 nes, & swete their fathers as the first fyges in
 yf toppe of yf fyge tre. But they are gone to
 Baal peor, & runne awaie frometo yf shame
 full Idoll, & are become as abheminable as
 their louers Ephraim slieth like a byrde, so
 shal their glory also: In so moch, yf they shal
 nether begette, cōceauener beare chyldeyn,

Deu. 17. d
 4. Re. 17. 2
 4. Re. 25. b

Agg. 1. c

Eze. 4. c

B

Iud. 19. 2
 1. Re. 10. c
 4. Re. 9

Iere. 24. 2
 Nu. 35. 2

The prophet Oseas.

C And though they bringe vp eny, yet will I make them childlesse amonge men. Yee w^o shall come to them, when I departe from them. Ephraim (as me thinke) is planted in welchynesse, like as Tyros, but now must she bringe hir owne children forth to the man slayer.

Gen. 48. a **LO**RDE thou shalt geue them: what shalt thou geue them? geue them an vnfructfull wombe and drye brestes. All their wickednesse is done at Galgal, there do I abhorre them. For the vngaciousnes of their owne imaginations, I wil dryue them out of my house. I will loue them nomore, for all their prynces are vnfaithfull. Ephraim is hewen downe, their rote is dryed vp, so y they shal bringe nomore fructe: yee and though they bringe forth eny, yet wil I slaye euen the best beloued fructe of their body. My God shall cast them awaye, for they haue not bene obedient vnto him, therfore shal they go astraye amonge the heithen.

The X. Chapter.

A **I**srael was a goodly vyne, but he hath brought forth vnprofitable fructe: yee the more fructe he had, the more alters he made: y more good I dyd to their londe, the more frendshipe shewed they to their ymages. Their herte is denyed, therfore wil they be destroyed. The LORDE shall breake downe their ymages, he shal destroye their alters. Then shal they saye: we haue no kinge, for why? we haue not feared the LORDE. And what shal then the kinge do to vs? They comon together, and sweare vayne oortes: they be cōfederate together, therfore groweth their punysshment, as the waters in the forowes of the londe.

B They that dwell in Samaria haue worshipped the calfe of Berhauē: therfore shall the people mourne ouer them, yee and the prestes also, that in their welchynesse reioysed with them: and why? it shal passe awaye from them. It shalbe brought to the Assirian, for a present vnto kinge Jareb. Ephraim shal receaue full punysshment: Israel shal be confounded for his owne ymaginations, Samaria wth his kinge shal vanish awaye, as the scumme vpon the water. The hye places of Auen where Israel do synne, shal be cast downe: thistles and thornes shal growe vpon their alters. Then shal they saye to y mountaynes: couer vs, and to the hilles: fall vpon vs.

Iud. 19. a
Luc. 12. c
Apo. 6. c

O Israel, thou hast synned as Gabaas dyd afore tyme, where they remayned: shulde not the batel then come vpon the wicked

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children, as wel as vpon the Gabaonites: I wil chasten them, euen after myne owne desyre, the people shal be gathered together ouer them, whē I punyssh them for their grea te wickednesse. Ephraim was vnto me, as a cow that is vsed to go to plowe, therfore I loued him, and fell vpon his sayre neck. I dyd ue Ephraim, Iuda plowed, z Jacob played the husbōde man: that they might some vnto rightuousnes, and reape the frutes of wel doynge: y they might plowe vp their fleshy londe, and seke the LORDE, till he came, and lerned them rightuousnes.

But now they haue plowed them wickednesse, therfore shal they reepe synne, and eate the fructe of lyes. Seinge thou puttest thy cōfidence in thine owne wayes, and leanest to y multitude of thy worthies: there shal growe a sedicion amonge thy people. All y strōge cities shal be layed waist, euen as Samaria was destroyed with his familiars, thorrow him that was auenged of Baal, in the daye of batel, where y mother perished with hir childrē. Euen so shal it go with you (o Bethel) because of your malicious wickednes. Like as the moynge goeth awaye, so shal the kinge of Israel passe.

The XI. Chapter.

When Israel was yōge, I loued him: and called my sonne out of the londe of Egipte. But y more they were called, the more they wente backe: offerynge vnto Idols, and censynge ymages. I lerned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue helped them. I led them with cordes of frendshipe, z with bondes of loue. I was euen he, that layed the yocke vpon their neckes. I gaue them their fodder myself, y they shulde not go agayne into Egipte: And now is Assur their kinge: for they wolde not turne vnto me. Therfore shal y swearde begynne in their cities, the stoare that they haue lickened vnto, shal be destroyed and eaten vp: and that because of their owne ymaginations. My people hath no lust to turne vnto me, their prophetes laye the yocke vpon thē, but they ease them not of their burthen.

What grea te thinges haue I geuen the, o Ephraim? how faithfully haue I defended the, o Israel? haue I dealt with the as with Adama? or haue I intreated the like Seboim? No, my hert is otherwise mynded. Yee my mercy is to feruent: therfore haue I not turned me to destroye Ephraim in my wrothful displeasure. For I am God and no man, I am euen that holy one in the myddest

ppp q

C
Matt. 11. c

Iud. 8. c

A
Exo. 3. b
5. b
Matt. 2. c

Exo. 32. b
3. Re. 12. c
4. Re. 16. c

Exo. 16. c

B
Esa. 10. a
28. b
Matt. 23. i
Luc. 11. d

Gen. 19. e
Deu. 29. d

The prophet Oseas.

of the, though I came not within the cite.

Apo. 5. a The **LORDE** roareth like a lyon, that they maye folowe him: Yee as a lyon roareth he, that they maye be afrayed, like the children of the see: that they maye be scarred awaye from **Egipte**, as men scarre byrdes: & frayed awaye (as doves vse to be) from the **Assirians** londe: and that because I wolde haue them tary at home, saith the **LORDE**. But **Ephraim** goeth aboute me with lies, and the house of **Israel** dyssembleth. Only **Juda** holdeth him with **God**, and with the true holy thinges.

The XII. Chapter.

A **Ephraim** kepeth the ayre, and foloweth after the east wynde: he is euer increasinge lyes & destruction. They be confederate with the **Assirians**, their oyle is caried in to **Egipte**. The **LORDE** hath a courte to holde with **Juda**, and wil punyssh **Jacob**: After their owne waies and a cordinge to their owne inuencions, shal he recompence them. He toke his brother by the heele, when he was yet in his mothers wombe: and in his strength he wrestled with **God**. He streue with the **Angel**, and gat the victory: so that he prayde and desyied him. He fand hym at **Bethel**, & there he talked wth vs.

B Yee the **LORDE** **God** of hoostes, euen y^e **LORDE** him self remembred him: Then turne to thy **God**, kepe mercy and equitye, and hope still in thy **God**. But the marchaunt hath a false weighe in his honde, he hath a pleasure to occupie extortion. **Ephraim** thinke thus: Tush, I am rich, I haue good ynough: In all my workes shal not one fauour be founde, that I haue offended. Yet am I the **LORDE** thy **God**, eue as when I brought the out of the londe of **Egipte**, and set the in thy tentes, and as in the hye feast dayes.

I haue spokē thorow the prophetes, and shewed dyuerse visions, and declared my self by the ministracion of y^e prophetes. But at **Galaad** is the abhominacion, they are fallen to vanyte. At **Galgai** they haue slayne oxen: and as many heapes of stones as they had in their lōde forowes, so many altars haue they made. **Jacob** fled into the londe of **Siria**, and **Israel** serued for a wife, and for a wife he kepeth shepe.

Deu. 12. a By a prophet the **LORDE** brought them out of **Egipte**, and by a prophet he preserved the. But **Ephraim** hath prouoked him to displeasure thorow his abhominacions: therefore shal his bloude be poured vpon him self, and the **LORDE** his **God** shal rewarde him his blasphemies.

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The XIII. Chapter.

I The abhominacion of **Ephraim** is come also in to **Israel**. He is gone backe to **Baal**, therefore must he dye. And now they synne more and more: of their synner, they make them molten ymages, like the Idols of the heithen, and yet all is nothinge but the worke of the craftsman. Not withstandinge they preach of the same: who so wil kysse the calves, offreth to men. Therefore they shal be as the mornyng cloude, and as the dew that early passeth awaye: and like as dust that y^e wynde taketh awaye from the floore, and as smoke that goeth out of y^e chymney.

I am the **LORDE** thy **God**, which brought the out of the londe of **Egipte**: that thou shuldest knowe no **God** but me only, & that thou shuldest haue no Sauoure but only me. I toke diligent hede of the in the wilderness that drye londe. But when they were wel fedde and had ynough, they waxed proude, and forgot me. Therefore will I be vnto them as a lyon, and as a leoparde in y^e waye to the **Assirians**. I wil come vpon them as a she beer, that is robbed of hir welpes, and I wil breake that stubburne herte of theirs. There wil I deuoure them as a lyon: yee the wyld beasts shal teare them.

O **Israel**, thou doest but destroye thy self, In me only is thy helpe. Where are thy kinges now, that shulde helpe the in all thy cities? Yee and thy iudges, of whom thou saydest: geue me a kinge and prynces: well, I gaue the a kinge in my wrath, and in my displeasure will I take him from the agayne. The wickednesse of **Ephraim** is bounde together, & his synne lieth hyd. Therefore shall sorowes come vpon him, as vpon a woman that trauaileth. An vn discrete sonne is he: for he considreth not, that he shulde not haue bene able to haue endured in the tyme of his byrth, had not I defended him from the graue, and deliuered him from death.

O death, I wil be thy death: o hell, I wil be thy styng. Yet can I sene comferte, for when he is now the goodliest amonge the brethren, the east wynde (euen the wynde of the **LORDE**) shal come downe from the wilderness, and drye vp his condytes, and drynke vp his welles: he shal spoyle the treasure of all pleasaunt vessels.

As for **Samaria**, they shal be made waist, & why: they are disobedient vnto their **God**. They shal perishe with the swerde, their children shal be slayne, and their women bygg with childe shal be ryppe vp.

Esa. 46. a
Eze. 16. b
Osee 2. b
Osee 8. a

Exo. 20. a

Esa. 43. b
Deu. 8. a
B
Deu. 32. b

Iob 22. a

1. Reg. 8. a

1. Cor. 15. f
Heb. 2. b

4. Re. 17. a

The prophet Oseas.

The XIII. Chapter.

A Vnto the now (o Israel) vnto y^e LORDE thy God, for thou hast taken a greate fall thorow thy wickednesse. Take these wordes with you, when ye turne to the LORDE, & saye vnto him: O forgiue vs all oure synnes, receaue vs graciously, & then wil we offre y^e bullockes of oure lippes vnto the. Assur shalbe no more oure helper, neither wil we ryde vpon hoises any more. As for the workes of oure hondes, we wil nomore call vpon them: For it is thou that art oure God, thou shewest euer mercy vnto the fatherlesse.

Ierc. 18. a
Eze. 18. e
33. c
1. Re. 12. c

Heb. 12. c
Psal. 91. a

B O (yf they wolde do this) I shulde heale their sores: yee with all my herte wolde I loeue them: so y^e my wrath shulde cleue be turned awaye from them. Yee I wolde be vnto Israel as the dewe, and he shulde growe as y^e lylie, & his rote shulde breake out as Libanus. His braunches shulde spiede out abroad, & be as fayre as the olyue tre, & swete as Libanus. They that dwel vnder his shadowe, shulde come agayne, & growe vp as the corne, & flourish as the vyne: he shulde haue as good a name, as the wyne of Libanus.

O Ephraim, what haue I to do with Idols any more? I wil graciously heare him, & lede him forth. I wil be vnto the as a grene fyre tre, vpon me shalt thou fynde thy fruite. Who so is wyse, shal vnderstonde this: & he y^e is right instructe, wil regarde it. For y^e wayes of the LORDE are rightuous, soch as be godly wil walke in them: As for the wicked, they wil stumple therein.

The ende of the prophet Oseas.

The Prophet Joel.

What Joel conteyneth.

- Chap. I. Sheweth Israel, that all their glory and ourwarde ceremonies, shal be put downe and ceasse.
Chap. II. The plagis are greate, wherfore he wolde haue them to mourne: yet yf they will amende, they maye hope for grace.
Chap. III. How the people are brought agayne, and their enemies punished.

The first Chapter.

A This is the worde of the LORDE, that came vnto Joel the sonne of Phatuel: heare o ye elders: p^odie this wel, all ye that dwell in the l^o

The i. Chap. Ho. lxxxvij.

de: yf euer there happened soch a thinge in youre dayes, or in y^e dayes of youre fathers. Tell youre children of it, & let them shewe it vnto their children, & so they to certifie their posterite therof. Loke what the caterpillar hath leste, y^e hath the greshopper eaten vp: what the greshopper leste, that hath the locuste eaten vp: & what the locuste hath leste, that hath the blastinge consumed. Wake vp ye dronckardes, & wepe: mourne all ye wyne suppers, because of youre swete wyne, for it shal be taken awaye from youre mouth. Yee a mightie & an innumerable people shal come vp in to my londe: these haue teeth like the teeth of Lyons, & chaste bones like the lyones. They shal make my vinyarde waiste, they shal pylle of the barckes of my sygetrees, strype them bare, cast them awaye, and make the braunches whyte.

Exo. 10. d

Deu. 32. d

B Make y^e mone as a virgin doth, y^e gyrdeth her selfe with sacke, because of hir byde grome. For the meate & drynt offerynge shalbe taken awaye from the house of the LORDE: & the prestes y^e LORDES ministers shal mourne. The selde shalbe waisted, the londe shalbe in a miserable case: for the corne shalbe destroyed, the swete wyne shal come to confusion, & the oyle vtterly desolate. The husbandemen & the wyne gardeners shal loke pitteously & make lamentacion, for the wheate wyne & barley, & because the harvest vpon the selde is so clenely destroyed. The grapegatherers shal make greate mone, when the vinyarde & sygetrees be so vtterly waisted. Yee all the pomgarnettes, palm trees, aple trees, & the other trees of the selde shal wyther awaye. Thus the mery cheare of the children of men, shal come to confusion.

Gyde you, & make y^e mone, o ye prestes: mourne ye ministres of the auter: go youre waye in, & slepe in sack cloth, o ye officers of my God: for the meat & drynt offerynge shal be taken awaye from the house of y^e God. Proclame a fastynge, call the congregacion, gather the elders & all the inhabiteurs of the londe together into the house of the LORDE y^e God, & crie vnto the LORDE: alas, alas for this daye. And why? the daye of the LORDE is at honde, and commeth as a destroyer from the Almightye. Shal not y^e meates be taken awaye before eures eyes, the mynth also & ioye from the house of oure God? The sede shal perishe in the ground, the garners shal lye waiste, the floores shalbe broken downe, for the corne shalbe destroyed. O what a sighinge make the cattell: the bullockes are very euell lykynge, because they haue no pasture:

Joel. 1. c

1. Re. 18. a

The prophet Joel.

and the shepe are famesished awaye.

O LORDE, to the will I crie: for the fyre hath consumed the goodly pastures of the wyldernesse, and the flame hath brent vp all the trees of the felde. Yee the wyld beestes crie also vnto the: for the water ryuers are dried vp, and the fyre hath consumed the pastures of the wyldernesse.

The II. Chapter.

A Lowe out y trompet in Sion, z crie vpo my holy hill, y all sod as dwel in the londe, maye treble at it: for y daie of the LORDE cometh, z is harde at hande: a darcke daye, a gloomyng daye, a cloudy daye, yee z a stormy daye, like as the morninge spredeth out vpo the hilles: Namely, a great z mightie people: sod as haue not benefens y begymnyng, nether shal be after them for euermore. Before him shal be a consuming fyre, z behynde him a burnyng flame. The londe shal be as a garden of pleasure before him, but behynde him shal it be a very waist wyldernesse, z there is no man, that shal escape him. They are to lye vpon like bayded horses, z runne like horse men. They slyppe vp vpon y hilles, as it were the sounde of charrettes: as the flame of fyre that consumeth the strawe, and as a mightie people redy to the batell.

B The folke shal be afayed of him, all faces shal be as blacke as a pot. These shal runne like giauntes, z leape ouer the walles like men of warre. Euery mā in his goinge shal kepe his araie, z not go out of his path. They shal not one dryue another, but ech shal kepe his owne waye. They shal breake in at the wyndowes, z not be hurte: They shal come into the cite, z runne vpon the walles: They shal clymme vp vpon the houses, z slyppe in at the wyndowes like a thefe. The earth shal quake before him, yee the heaucens shal be moved: the Sonne z Moone shal be darkened, and the starres shal with drawe their shyne. The LORDE shal shewe his voyce before his hoost, for his hoost is greete, stronge z mightie to fulfill his commandment. This is y greete and marvelous fearfull daye of the LORDE: And who is able to abyde it?

C Nowtherfore saith the LORDE: Turne you vnto me with all youre hertes, with fasting, wepyng and mournyng: rente youre hertes, z not youre clothes. Turne you vnto the LORDE youre God, for he is gracious z mercifull, longe sufferyng z of greete compassion: z redy to pardone wickednes. Then (no doute) he also shal turne, z forgeue: z after his chastenyng, he shal let youre increa-

The ij. Chap.

se remayne, for meat z drynke offerynges vnto the LORDE youre God: Blowe out with the trompet in Sion, proclame a fastyng, call the congregacion, z gather the people together: warne the congregacion, gather the elders, bringe the childien z suckynges together. Let y brydegrome go forth of his chamber, z the bryde out of her closet. Let the prestes serue the LORDE betwixt the porch z y aulter, wepyng z sayenge: be fauourable (o LORDE) be fauourable vnto thy people: let not thine heretage be brought to sod confucion, lest the heithen be lordes therof. Wherefore shulde they saye amonge the heithen: where is now their God?

Then shal the LORDE be gelous ouer his londe, z spare his people: yee y LORDE shal answeare, z saye vnto his people: Beholde, I wil sende you corne, wyne z oyle, so that ye shal haue plenty of them: z I wil nomore geue you ouer to be a reprove amonge the heithen. Agayne, as for him of the north, I shal dryue him farre from you: z shute him out into a drye and waist londe, his face towarde the east see, and his hynder partes towarde the vttermost see. The synke of him shal go vp, and his fylthy corrupcion shal fall vpon himself, because he hath dealte so proudly. Feare not (o londe) but be glad and reioyse, for the LORDE wil do greate thinges. Be not ye afayed neither (o ye beastes of the felde) for the pastures shal be greene, and the trees shal beare their frute: the fygetrees z vinyardes shal geue their increase.

Be glad then (o ye childien of Sion) and reioyse in the LORDE youre God, for he hath geuen you the teacher of rightuousnes: z he it is y shal sende you downe shewers of rayne, early and late in the first moneth: so that y garners shal be full of corne, and the prestes plenteous in wyne and oyle. And as for the yeares that y gresshepper, locuste, blasfinge z caterpillar (my greete hoost, which I sent amonge you) haue eaten vp, I shal restore them to you agayne: so that ye shal haue ynough to eate, and be satisfied: and prayse the name of the LORDE youre God, that so marvelously hath dealte with you.

And my people shall neuer be confounded eny more: Ye shall well knowe, that I am in the myddest of Israel, and that I am youre God: yee and that there is none other, and my people shall nomore be brought to confucion.

After this, will I poure out my spire vpon all fleshy: z yo sonnes z yo daughters shal prophesy: yo olde mē shal dreame dreame

Joel. i. c.

D
Psal. 78. b

Leui. 26. a
Deu. 11. b
28. b

S
Nu. 11. f
Esa. 44. a
Esa. 46. d

Soph. i. c
Amos 5. c

Joel. 2. c
Matt. 24. c

Apoc. 6. c
Deu. 4. c
10. a

Psal. 51. a
Joel. 4. a

The prophet Joel.

mes z youre yongemen shal se visions: yee in
those dayes I will poure out my spiete vpon
seruantes and maydens. I will shewe won
ders in heauen above, and tokēs in the earth
beneth: bloude and fyre, and the vapoure off
smoke. The Sonne shal be turned in to darck
nesse, z y Moone in to blonde: before y grea
te z notable daye off the LORDE come. And
the tyme shal come: y who so euer calleth on
the name of the LORDE, shal be saued. For
vpon the mount Sion z at Jerusalem, there
shal be a saluacion, like as the LORDE hath
promised: yee z amonge the other remnant,
whom the LORDE shall call.

The III. Chapter.

24. **O**r take hede: In those dayes ⁊ at y same tyme, when I turne agayne the captyuite of Iuda ⁊ Ierusalem: I shall gather all people together, ⁊ brynge the in to the valley of Josaphat: and there wil I reason with the, because of my people ⁊ here take of Iſrael: whō they haue scatred aboute in the nacions, ⁊ parted my lōde: yee they haue cast lottes for my people, the yonge mē haue they set in the brodel house, ⁊ solde the Damsels for wyne, y they might haue to drie. Thou Tirus and Sidō and all ye borders of the philistynes: what haue ye to do with me? Will ye desye me? well: yf ye will nedes desye me, I shall recōpence you, euen vpon youre heade, ⁊ y right shortly: for ye haue take awaye my syluer ⁊ golde, my fayre ⁊ goodly Jewels, ⁊ brought them in to youre gods houses. The children also of Iuda and Ierusalem haue ye solde vnto the Gietes, that ye might brynge the farre frō y borders of the ir owne countrees.

B Beholde therefore: I will raysethem out
 of the place, where ye haue solde them, & will
 rewarde you euen vpon youre heade. Your
 sonnes & youre doughters will I sell thorow
 the hondes of the childre of Iuda, & so they
 shal geue them forth to sell, vnto the of Sa-
 ba, a people of a farre countre: for the **LORDE**
 himself hath sayde it. Crie out these thinges
 amonge the Gentiles, proclame warre, wake
 vp the giauntes, let them drawe nye, let the
 come vp all the lusty warryours of the. Ma-
 ke you sweardes of youre plowshares, and
 speares of youre sickles & sythes. Let y wea-
 ke man saye: I am stronge. Mustre you, and
 come, all ye heithen rounde aboute: gather you
 together, there shall the **LORDE** laye all thy
 giauntes to the grounde. Let the people ary-
 se, and get them to the valley of Josaphat:
 for there wil I syt, and iudge all heithen rounde
 aboute.

The iij. Chap. Fo. lxxxviii.

Come to yonre sythes, for the haruest is ry
 pe: ye to yonre downe: the wynepresse is
 full, yee the wynepresses runne ouer, for their
 wickednesse is waken greate. In the valley
 appoynted, there shalbe many, many people:
 for the daye of the LORDE is nye in y^e valley
 appoynted. The Sonne and Moone shal be
 darkened, & the starres shal withdraue the
 ir light. The LORDE shal reare out of Sion, &
 crie out of Ierusalem, that the heauens & the
 earth shal quake withall. But the LORDE
 shal be a defence vnto his owne people, ad a
 refuge for the childre of Israel. Thus shal ye
 knowe, y^e I the LORDE youre God dwell vpo
 my holy mount of Sion. Then shal Jerusa
 le be holy, & there shal no straungers go the
 row herenymore. Then shal the mountaynes
 droppe swete wyne, & the hylles shal flowe
 with mylke. All the ryuers of Iuda shal ha
 ue water ynough, & out of the LORDES hon
 se, there shal flowe a sprynge, to water y^e bro
 ke of Sitim: but Egipre shal be layed waist,
 & Edo shal be desclate: because they haue de
 alte so cruelly with the childre of Iuda, and
 shed innocent bloude in their londe. Agayne,
 Iuda shal be inhabited for evermore, & Jeru
 sale from generacion to generaciō: for I wil
 not leaue their bloude vnanenged. And the
 LORDE shal dwell in Sion.

The ende of the prophet Joel.

The Prophet
Amos.

What Amos conteyneth.

Chap. I. A Prophecy against Damascus,
Gaza, Tyre, Edom and Ammon.

Chap. II. Punishment vpd Moab, Iuda, and
Israel.

Chap. III. God warneth before he punyſh.

Chap. III. He sheweth them their wickednesse,
and the plagues fo: the same, and exorteth the
to amende.

Chap. V. Re-complaynerb for the captynyte
off Israel.

Chap. VI. He reprehendeth the welchy, ydyl and delicate people, tellinge them their destruction.

Chap. VII. The punishment of the people shew-
ed by dyverse visions.

Chap. viii. A vision agaynst the covetous people and false waightes. The hunger of Gods words.

Chap. IX. plagues vpon Iuda. The power off
God. The receauynge off the Genthen. Con-
uersion off the Jewes.

The prophet Amos.

The first. Chapter.

A



4. Re. 15. a
4. Re. 14. c

Iere. 25. d
Ioc. 3. c

Esa. 17. a
Iere. 49. d

B

Zach. 9. a

Ioc. 1. a

4. Re. 1. a

Abd. 1. a
Iere. 49. b
Gen. 27. g

Iere. 49. a
Eze. 21. d
35. a

These are the sermons, that were shewed vnto Amos (which was one of the shepherdes at Thecua) vpon Israel, in the tyme of Osias kynge of Iuda, & in the tyme of Jeroboam y sonne of Joas kynge of Israel, two yere before y earthquake And he sayde: The LORDE shal reare cut off Sion, & shewe his voyce fro Jerusalem: so that y pastures of the shepherdes shal be in a miserable case, & y toppe of Chamel dried vp.

Thus sayeth the LORDE: for thre & feure wickednesses of Damascus, I wil not spare her: because they haue thoshed Galaad w yre slates: But I wil sende a fyre in to y house of Hazael, the same shal consume the palaces of Benadab. Thus wil I breake the barres off Damascus, & rote out the inhabiter fro the felde of Auen, and him y holdeth the scepter, out of y pleasurable house: so y the people shal be dryen cut of sayre Siria, sayeth the LORDE. Thus saith the LORDE: For thre & feure wickednesses of Gaza, I wil not spare her: because they make the prisoners yet more captiue, & haue dryen the in to the lode of Edom. Therfore wil I sende a fyre in to y walles of Gaza, which shal deuoure hir houses. I wil rote out the y dwell at Asdod & him y holdeth the scepter of Ascalon, and stretch out myne honde ouer Accaron, that the remnant of the Philistines shal perish, sayeth the LORDE.

Thus sayeth the LORDE: For thre and foure wickednesses off the cite off Tyre, I wil not spare her: because they haue increased y captiue of the Edomites, and haue not remembred the brotherly couenant. Therfore wil I sende a fyre in to the walles off Tyre, that shal consume hir palaces. Thus sayeth the LORDE: For thre and feure wickednesses off Edom I wil not spare him, because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very longe, and so keptre indignacion allwaye by him. Therfore wil I sende a fyre in to Themā, which shal deuoure the palaces of Dofra.

Thus sayeth the LORDE: For thre and feure wickednesses off the children off Ammon, I wil not spare them: because they cryte vp the womē greete with childe in Galaad, to make the borders of their londes the wyder Therfore I wil kynde a fyre in the walles of Rabbath, that shal consume hir palaces: with a greete crie, in the daye of batel, in tem

The ij. Chap.

pest and in the daye off strome: so that their kynge shal gain to captiue, he and his pices together, sayeth the LORDE.

The II. Chapter.

Thus sayeth the LORDE: For thre and foure wickednesses off Moab, I wil not spare him: because he brent the bones off the kynge of Edom to ashes. Therfore wil I sende a fyre in to Moab, which shal consume y palaces of Cariath: so y Moab shal perish with a noyse, and the sounde of a shawme. I wil rote out the iudge from amonge them, and slaye all his prynces with him, sayeth the LORDE. Thus sayeth the LORDE: for thre and foure wickednesses off Iuda, I wil not spare him: because he hath cast asyde the lawe of the LORDE, and not kepte his commaundementes: for why, they wolde nedes be disceaued with the lyes, that their fore fathers folowed. Therfore wil I sende a fyre in to Iuda, which shal consume the palaces of Jerusalem.

Thus sayeth the LORDE: For thre & feure wickednesses off Israel, I wil not spare him: because he hath solde the righteous for money, and the poore for shues. They treade vpon poore mens heades in the dust of the earth, & crote the wayes off the meke. The sonne and the father go to the harlot, to dishonoure my holynome: they lye besyde euery altar vpon clothes taken to pledge, and in the house of their goddes they drynke the wyne of the oppressed. Yet destroyed I the Amorite before them, that was as he as the Cedre trees, and as stronge as the okes: not withstandinge I destroyed his frute fro aboue, and his rote from vnder.

Agayne: I brought you out of the londe of Egypte, and led you xl. yeres thorew the wyldernesse, that ye might haue the Amoriters londe in possession. I raysed vp prophetes amonge youre children, and absteyners amonge youre yōge men. Is it not so, o ye children off Israel, sayeth the LORDE: But ye gaue the absteyners wyne to drynke, yee ye commaunded the prophetes, sayenge: Prophecy not. Behelde, I wil crasse the you in sonder, like as a wayne crasseth, y is full of sheaues: so that y swifte shal not escape, nether the stronge be able to do eny thyng: no, the giante shal not saue his owne life. The archer shal not abyde, and the swifte off fote shal not escape. The hoisimā shal not saue his life, & he that is as māly of stomack as a giante, shal in that daye be fayne to runne his waye naked, sayeth the LORDE.

Esa. 15. a
16. a
Iere. 25. a
Eze. 48. a

Mich. 1. b

B

Nu. 11. d

Eze. 14. e
Deu. 8. a

Nu. 6. a
Iere. 11. d

The prophet Amos.

The III. Chapter.

A **H**ear, what the **LORDE** speaketh vnto you (o ye children of **Israel**) namely, vnto all y trybes, whō I brought out of **Egipte**, and sayde: You only haue I accepted from all the generacions off the earth: therfore will I vyset you in all youre wickednesses. Maye twaine walke together excepte they be agreed amonge them selues? Doth a lyon roare in the wodde, excepte he haue a pray? Or crieth a lyons whelp out of his denne, excepte he haue gotten somethinge? Doth a byrde fall in a snare vpo y earth where no fouler is? Taketh a man his snare vp from the grounde, afore he cathe somwhat? Crie they out **Alarum** with the trompet in the cite, and the people not afrayed? Commeth there any plage in a cite, without it be the **LORDE**s doinge? Now doth the **LORDE** God no maner of thinge, but he telleth his secretes before vnto his seruantes y prophetes. When a lyon roareth, who will not be afrayed? Seynge then that the **LORDE** God himself speaketh, who will not prophecy?

Preach in the palaces at **Asdod**, and in the palaces off the londe off **Egipte**, and saye: gather you together vpon the mountaynes off **Samaria**, so shall ye se greates murther and violent oppression amonge them: for why, they regarde not the thinge that is right, sayeth the **LORDE**: they gather together euell gotten goodes, and laye vp robbery in their houses.

C Therfore, thus sayeth the **LORDE** God: This londe shall be troubled and beseged rounde aboute, thy strength shall be plucked from the, and thy palaces robbed. Thus saith the **LORDE**: like as an hyndeman taketh two legges or a pece off an eare out off the Lyons mouth: Euen so the children of **Israel** (that dwell in **Samaria**, hauynge their couches in the corner, and their beddes at **Damascus**) shall be plucked awaye. Heare, and beare record in the house of **Jacob** (sayeth the **LORDE** God of hoostes) that when I begynneto vyset the wickednesse of **Israel**, I will vyset y alters at **Bethel** also: so that the hornes of the alter shall be broken of, z fall to the grounde.

As for the wynter house and sonner house, I will smyte them downe: and the houses of yuery, yee and many other houses shall perish, and be destroyed, sayeth the **LORDE**.

The IIII. Chapter.

The iiij. Chap. No. lxxxix.

Hear this worde, o ye fat kyne, that be vpon the hill of **Samaria**: ye that do poore me wronge, and oppresse the neddy: ye that saye to youre lordes: drynge byther, let vs drynke. Therfore the **LORDE** hath swome by his holynesse: The dayes shall come vpon you, that ye shall be lift vp vpo speeres, and youre posterite caried awaye in fysher pannes. Ye shall get you out at the gap pes one after another, and in **Armon** shall ye be cast awaye, sayeth the **LORDE**.

Ye came to **Bethel** for to worke vngaciousnes, and haue increased youre synnes at **Galgal**. Ye brought youre sacrifices in the mounyng, and youre tythes vnto the thirde daye. Ye made a thakofferinge off leuen, ye promised freewill offerings, and proclaimed them. Soch lust had ye, o ye children of **Israel**, sayeth the **LORDE** God. Therfore haue I geuen you ydle teth in all youre cities, z scarcenesse off bried in all youre places: yet will ye not turne vnto me, sayeth the **LORDE**.

Whē there were but thre monethes vnto y haruest, I withhelde the rayne from you: yee rayned vpo one cite, and not vpo another one pece off grounde was moistured with rayne, and the grounde that I rayned not vpon, was drye. Wherfore two (yee thre) cities came vnto one, to drynke water: but they were not satisfied, yet will ye not turne vnto me, sayeth y **LORDE**.

I haue smyten you with diouth and blastinge: and loke how many orchardes, vinyardes, fygetrees and olyue trees ye had: y cattipiller hath eaten them vp. But yet will ye not turne vnto me, sayeth the **LORDE**. Pestilence haue I sent amōge you, as I dyd in **Egipte**: youre yonge men haue I slayen w y sward, and caused youre hoises be taken captiue: I made the stynckinge sauoure of youre tentes to come vp in to youre nostrels: yet wil ye not turne vnto me, sayeth the **LORDE**. Some off you haue I ouerthrowen: as I ouerthrowe **Sodom** z **Gomorre**: so that ye were as a brande plucked out of the fyre. Yet will ye not turne vnto me, sayeth the **LORDE**. Therfore, thus will I handle the agayne (O **Israel**) ye euen thus will I handle the. Make the ready then to meete thy God, o **Israel**. For lo, he maketh the mountaynes, he ordeneth the wynde, he sheweth man what he is aboute to do: he maketh the mounyng and the darcknesse, he treadeth vpo the hye places off the earth: y **LORDE** God of hoostes is his name.

The V. Chapter.

Job 6.2

Isa. 16.2
3. Re. 12. c
Ofec. 4. c
Ofec. 9. c
12. b

Deu. 11. b
28 b
Iere. 14. a
Ioc. 3. c

Exo. 9. b

Gen. 19. b
2. Pet. 2b

1. Re. 16. 17.

The prophet Amos.

Aware this worde (o ye house of Israel) and why? I must make this mone for you: The virgin Israel shall fall, & neuer ryse vp agayne: she shall be cast downe vpon hir owne grounde, and no man shal helpe hir vp. For thus sayeth y^e LORDE God: Where as there dwelt a M. in one cite, there shalbe left scarce an C. therein: and where y^e re dwelt an C. there shal scarce ten be left for the house off Israel. Neuertheles, thus sayeth the LORDE vnto y^e house of Israel: Seke after me, ad ye shal lyue, but seke not after Bethel. Come not at Galgal, and go not to Bersaba: for Galgal shal be caried awaye captyue, and Bethel shal come to naught. Seke the LORDE, y^e ye maye lyue: lest the house of Ioseph be brient with fyre and consumed, and lest there be none to quench Bethel.

Returne the lawe to womwood, and cast downe rightuousnes vnto the grounde. The LORDE maketh the vij. starres and the Oryons, he turneth the night into daye, and off the daye he maketh darcknesse. He calleth y^e waters of the see, and poureth them out vpon the playne grounde: the LORDE is his name.

Amerseyeth destruccion vpon the mightie people, & bryngeth downe the stronge holde: but they owe him euell will, y^e reproueth them openly: and who so telleth the the playne treuth, they abhorre him. For so moch the as ye oppresse y^e poore, and robbe him of his best sustenaunce: therfore, where as ye haue buylded houses off square stone, ye shal not dwell in them. Maruelos pleasaunt vynyardes shal ye plante, but the wyne of the shal ye not drynke: and why? as for the multitude of youre wickednesses and youre stoute synnes, I knowe them right well. Enemies are ye off the rightuous, ye take rewardes, ye oppresse the poore in iudgment. Therfore the wyse must now be sayne to holde his tūge, so wicked a tyme is it.

Seke after the thinge that is good, & not euell, so shal ye lyue: yee the LORDE God off hoostes shal be with you, acordinge to youre owne desyre. Hate the euell, and loue the good: set vp right agayne in the porte: & (no doute) the LORDE God of hoostes shal be mercifull vnto the remnaunt of Ioseph. Vss

Cno (sayeth the LORDE God, the God of hoostes) there shal be mourninge in all stretes, yee they shal saye i every strete: alas, alas. They shal call the hous bonde man to lamentacio, and sochas can mourne, to mournynge. In all vynyardes there shal be heuynesse, for I will come amonge you, sayeth the LORDE. Woe be vnto them that desyre the daye off y^e

The vi. Chap.

LORDE: Wherefore wolde ye haue it? As for that daye of the LORDE, it shalbe darcke ad not cleare: Yeelike as when a mā runeth fro a lyon, and a Deer meeteth with him: or, whē he cometh into the house, and leeneth his honde vpon the wall, a serpent byteth him. Shall not the daye of the LORDE be darcke, and not cleare: shal it not be cloudy, and no shyne in it?

I hate and abhoire youre holy dayes, ad where as ye cense me when ye come together I will not accepte it. And though ye offere me biento offeringes and meat offeringes, yet haue I no pleasure therein: As for youre fat thank offeringes, I wil not loke vpon them. Awaye with that noyse of thy songes, I wil not heare thy playes of musick: but se that equyte flowe as the water, and rightuousnesse as a mightie streame. O ye house of Israel, gaue ye me offeringes and sacrifices those xl. yeares longe in the wyldernes: Yet haue ye set vp tabernacles to youre Moloch, and ymages of youre Idols. Yee ad the starre of youre god Rempha, figures which ye made to worshipec them. Therfore wil I cause you be caried awaye beyonde Damascus, sayeth the LORDE, whose name is the God off hoostes.

The VI. Chapter.

Woe be to the proude welthy in Sio, to soch as thinke the so sure vpon y^e mount of Samaria: which holde them selues for the best of the worlde, and rule the house of Israel, euē as they list. Go vn to Calne, and se: and from thence get you to Zemarh the greates cite, and so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of the ir londe wyder then yours? We are taken out for the euell daye, euen yethat syt in the stole of wylfulness: Yet that lye vpon beddes off yuery, and vse youre wantonnesse vpon youre couches: yet that eate the best lambes off y^e flocke, and the fattest calues off the bioane: yet that synge to the lute, and in playenge off instrumentes compare youre selues vnto Dauid: ye that drynke wyne out of goblettes, & anoynte youre selues with the best oyle, but no man is sory for Iosephs hurte. Therfore now shal ye be the first of them, that shal be led awaye captyue, and the lusty chere of the wylfull shal come to an ende.

The LORDE God hath swome euen by himself (sayeth the LORDE God of hoostes: I hate the pryde of Jacob, and I abhorre his palaces: and I wil geue ouer the cite, w^{ch} all that is therein: so that though there may

Isa. 1. b
Soph. 1. c

D
Esa. 1. b
Mich. 6. b
Esa. 58. a
Mala. 1. c

Iere. 7. c
Act. 7. c

Leu. 20. a
1. Re. 11. f

2
Luc. 6. c

Iob. 21. b
Esa. 5. b
1. Re. 16. d
1. Re. 6. a

2
Iere. 50. c
Amos. 6. c
Heb. 1. c

The prophet Amos.

ne ten men in one house, they shal dye. So their netre kynnsfolkes and the deed buriers shall takethem, and cary awaye their bones, and saye vnto him, that is in the ynnemer house: is there yet eny mo by y? And he shal answer: they are all gone, holde thy tunge (shall he saye) for they wolde not remembre the name of the LORDE.

Deu. 8. d

Beholde, the LORDE is mynbed to smyte the greates houses, so that they shall decaye: ad the litle houses, that they shall cleue a sinder. Who can runne with hoises, or plowe w open vpon the harde rockes off stone? For why, ye haue turned true iudgment into bytternesse, and the frute of rightuousnesse in to wormwood: yee enen ye, that reioyse in vayne thynges: ye that saye: haue not we optayned homes in oure owne strength? Well, take he de, o ye house off Israel, sayeth the LORDE God of hoostes: I will brynge a people vpo you, which shall trouble you, from the waye that goeth towarde Hemath, vnto the brooke in the medowe.

A

The VII. Chapter.

The LORDE God shewed me soch a vision: beholde, there stode one that made gresshoppers, euen when the come was shutynge forth, after the kynge had clipte his shepe. Now when they vnderooke to eate vp all the grene thinges in y lode, I sayde: O LORDE God, be mercifull, I beseeke the: who shulde els helpe vp Jacob, that is brought so lowe? So the LORDE was gracious therin, and the LORDE sayde: well, it shall not be. Agayne, y LORDE shewed me this vision: beholde, the LORDE God called the fyre to punyssh withall, and it deuoured the greates depe: yee it consumed a parte allre dy. Then sayde I: O LORDE God, holde thy ne honde: for who shulde els helpe vp Jacob that is brought so lowe? So the LORDE was merciful therin, and the LORDE God sayde: well, it shal not be.

B

Morouer, he shewed me this vision: beholde, the LORDE stode vpon a plastered wall, z * a masons trowell in his hode. And the LORDE sayde vnto me: Amos, what seist thou? I answered: a masons trowell. Then sayde the LORDE: beholde, I will laye the trowell amo gemy people of Israel, and will nomore ouersee them: but the hye hilchapels off Isaac must be layed waist, and the churches off Israel made desolate: and as for the house of Jeroboam, I will stonde vp agaynst it with the swerde. Vpon this sent Amasias the priest to Bethel vnto Jeroboam the kinge of Israel, sayenge: Amos maketh the house off

Some call it
y a lyne.

4. Re. 17. a

8 Re. 17. a

The viij. Chap. Fo. xc.

Israel to rebell agaynst the, the londe ca not awaye with his wordes. For Amos sayeth: Jeroboam shall dye with the swerde, and Israel shall be led awaye captyue out of their owne londe. And Amasias sayde vnto Amos: Get the hence (thou that cast se so well) and fle in to the londe of Juda: get the the- rethy lyuynge, and prophecy there: and prophecy nomore at Bethel, for it is the kynges chapel, and the kynges courte.

Esa. 10. b

Amos answered, and sayde to Amasias: As forme, I am nether prophet, ner prophe- tes sonne: but a keper of catell. Now as I was breakynge downe molberies, and goynge after the catell, the LORDE toke me, z sayde vnto me: Go thy waye, and prophecy vnto my people of Israel. And therfore, heare thou now the worde off the LORDE: Thou saiest: prophecy not agaynst Israel, and speake nothinge agaynst the house off Isaac. Wherfore thus sayeth the LORDE: Thy wife shalbe defyled in y cite, y sonnes and doughters shalbe slayne with the swerde, and thy londe shalbe measured out with the lyne: Thou thy self shalt dye in an vnclene londe, and Israel shalbe dryuen out off his owne countre.

C

Zach. 11. a

The VIII. Chapter.

The LORDE God shewed me methis vision: and beholde, there was a man de with sommer frute. And he sayde: Amos, what seist thou? I answered: a man de with sommer frute. Then sayde the LORDE vnto me: the ende commeth vpon my people of Israel, I wil nomore ouersee them. In that daye shall the songes off the temple be turned in to sorow, sayeth the LORDE God. Many deed bodyes shal lye in euery place, z be cast forth secretly. Heare this, O ye y oppresse the poore, and destroye the neddy in y londe, sayenge: Whan will the new moneth be gone, that we maye sell vytale, and y Sab bath, that we maye haue scarcenesse of corne: to make the busshel lesse, and the Sytle greater: We shall set vp false waightes, y we maye get the poore vnder vs with their money, and the neddy also for shues: yee let vs sell the chaffe for corne.

Esa. 1. b

The LORDE hath sworne agaynst the pryde of Jacob: these workes of theirs will I neuer forget. Shal not the londe tremble, and all they that dwell therin, mourne for this: Shal not their destruccien come vpon them like a water streame, z flowe ouer the, as the floude of Egipet? At the same tyme (sayeth the LORDE God) I shall cause y Sd ne to go downe at noone, and the londe to be

Am. 6. b

B

1. Re. 15. b

The prophet Amos.

Tob. 12 darke in the cleare daye. Your hie feastes will I turne to sorow, and youre songes to mourninge: I wil brynge sack cloth vpo all backes, & baldnes vpo euery heade: yee soch **leue. 6. d** a mourninge wil I sende them, as is made vpon an only begotten sonne, and they shall haue a miserable ende.

Beholde, the tyme commeth (sayeth the **LORDE** God) yf I shal sende an hunger in to y earth: not the hunger of bred, ner the thyrst of water: but an hunger to heare the worde off the **LORDE**: so that they shal go from the one see to the other, yee from y north vnto y east, runnyng aboute to seke the worde of y **LORDE**, and shal not fynde it. In that tyme, shal the sayre virgins and the yonge men perish for thyrst, yee euen they that sweare in the offence off Samaria, and saye: as truly as thy God lyueth at Dan, and as truly as y God lyueth at Bersaba. These shal fall, and neuer ryse vp agayne.

The IX. Chapter.

2 **S**awe the **LORDE** stondinge vpon the anker, and he sayde: smyte the do- re cheke, that the postes maye shake withall. For their couetousnesse shal fall vpon all their heates, and the r'posicite shal- be slayne with the swerde. They shal not fle awaye, there shall not one off them escape, ner be deliuered. Though they were buryed in the hell, my honde shal fetch them frem thence: though they clymme vp to heauen, yet shal I cast them downe: though they hyde them selues vpo the toppe of Carmel, yet shal I seke them out, and brynge them frem thence: Though they crepe downe from my sight in to the depe of the see, I shal commaunde the serpente, euen there to byte them. Off they go awaye before their enemies i to cap- tynyte, then shall I commaunde the swerde, there to slaye them.

Thus wil I set myne eyes vpon them, for their harme and not for their wealth. For when the **LORDE** God of hoostes toucheth a londe, it cosumeth awaye, and all they that dwell therin, must nedes mourne: And why? their destruction shal aryse as euery streame and runne ouer them, as the floude in Egipte. He that hath his dwellinge in heauen, ad greunderth his tabernacle in the earth: He that calleth the waters of the see, and pou- reth them out vpon the playne ground: his name is the **LORDE**. O ye children off Israel, are ye not vntome, euen as the Moians, sa- yeth the **LORDE**: haue not I brought Israel out off the londe off Egipte, the philisty- nes from Capthor, and the Sirians fro Tyr?

Geh. 2. b

The ix. Chap.

Beholde, the eyes of the **LORDE** are vpon the realme that synneth, to rote it cleane out of the earth: Neuertheles, I will not vterly destroye the house of Jacob, saith the **LORDE**.

leue. 30. b
zach. 13. b
Rom. 9. c

For lo, this I promyse: though I siffte y house of Israel amonge all nacions (like as they vse to siffe in a syue) yet shall not y smal- lest granel stone fall vpo the earth: But all the wicked doers of my people, that saye: **C** Tush, the plage is not so nye, to come so has- tely vpon vs: those shal perish with the swer- de. At that tyme wil I buylde agayne the taternacle off Dauid, that is fallen dow- ne, and hedge vp his gappes: and loke what is breke, I shal repayre it: Yee I shal buylde it agayne, as it was afore tyme, y they ma- ye possesse the remnaunt of Ede m, yee and all soch people as call vpon my name w the, saith the **LORDE**, which doth these thinges.

act. 15. c
Mich. 7. b

Beholde, the tyme commeth (saith the **LORDE**) that the plowman shal ouertake y mow, and y treader off grapes, him that seuerth sede. The mountaynes shali droppe swete wyne, and the hilles shall be frutesfull, and I wil turne the captynyte of my people of Israel: they shal repayre the waist cities, & haue the in possessio: they shal plante vin- yardes, ad drynke the wyne therof: they shal make gardens, and enioye the frutes off the. And I wil plate them vpo their owne grea- de, se that I will neuer rote them out agay- ne frem their londe, which I haue geuen the saith the **LORDE** thy God.

loel. 3. c

The ende of the prophet Amos.

The Prophet Abdy.

What Abdy conteyneth.

Chap. 1 He prophesyeth agaynst the proude sto- maches of the Edomites, that vexed the Isra- elites in their aduersite He sheweth, what pla- ges shal come vpon them.

The first Chapter.



Ahis is the visien that was she- wed vnto Abdy: Thus hath y **LORDE** God spokē vpo Ede: We haue herde of the **LORDE** y there is an ambassage sent amonge the heithen: Yp, let vs aryse, and fight agaynst them. Beholde, I will ake y small amonge the heithen, so that thou shalt

Eze. 26. b
and. 35. a
Am. 6. 1. c

The prophet Abby.

Iere. 49. c be utterly despised. The pryde of thine herte hath lift the vp, thou that dwellest in y^e styroge holdes off ston, and hast made the an hye seate: Thou sayest in thine herte: who shal cast me downe to the grounde? But though thou wentest vp as hye as the Aegle, and maydest thy nest aboue amonge the sturres: yet wolde I plucke the downe from thee. Yf y^e theues & robbers came to y^e by night, thou takinge thy rest: shulde they not steale, till they had ynough? yf the grape gatherers came vpon the, wolde they not leaue the some grapes? But how shall they rype Esau, and seke out his treasures?

Amos. 9. a
Aba. 2. b

Bee the men that were swome vnto the, shal dryue the out off the borders off thine owne londe. They that be now at one with the, shal disceau the, and ouercome y^e: Eue they that eate thy bried, shall betraye the, or euer thou perceau it. Shal not I at the same tyme destroye the wyse men of Edom, ad those that haue vnderstondinge, from the mount of Esau? Thy giauntes (o Theman) shalbe afrayed, for thorow the slaughter they shalbe all ouerthrowne vpon the moūt of Esau. Shame shal come vpon the, for y^e malice that thou shewedest to thy brother Jacob: yee for enermore shalt thou perish, & that because of the tyme, when thou didest set thyself agaynst him, euen when the enemies caried awaye his hoost, and when the aleauntes came in at his portes, and cast lottes vpon Jerusalem, and thou thyself wast as one of them.

Esa. 19. c
1. Cor. 1. c

Exo. 17. c
Num. 20. c

Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of his captiuyte: thou shalt nomore reioyse ouer the children of Juda, in the daye of their destruccion, thou shalt triumphe nomore in the tyme of their trouble. Thou shalt nomore come in at the gates off my people, in the tyme of their decaye: thou shalt not se their misery in the daye of their fall.

Thou shalt sende out no man agaynst the ir hoost, in the daye of their aduersite: nethe shalst thou stode waytinge enymore at y^e corners of the stretes, to murther ioch as are fled, or to take them prisoners, that remayne in the daye of their trouble. For the daye off the LORDE is harde by vpon all heithen.

Iere. 50. c
Ioc. 3. b

Like as thou hast done, so shalt thou be dealt withall, yee thou shalt be rewarded euen vpon thine heade. For like wyse as ye haue dyoncken vpon myne holy hill, so shal all hei then dryncke continually: yee dryncke shall they, and swalowe vp, so that ye shall be, as though ye had neuer bene.

The i. Chap. Fo. xci.

But vpon the mount Sion, there shall a remnaunt escape: these shalbe holy, and the house of Jacob shal possesse euenthose, that had them selues afore in possessio. Morouer, the house of Jacob shalbe a fyre, the house of Joseph a flame, & the house of Esau shalbe the strawe: which they shal kyndle and consume, so that nothinge shalbe left of the house of Esau, for the LORDE himself hath sayde it. They of the south shal haue the mount of Esau in possession: and loke what lieth vpon the ground, that shal the philistynes haue: the playne feldes shal Ephraim and Samaria possesse: and the mountaynes of Galaad shal Ben Jamin haue. And this hoost shalbe the childre of Israels prisoners: Now what so lieth from Canaan vnto Sarphad, and in Sepharad, that shal be vnder the subiection of Jerusalem: and the cities of the south shall inheret it. Thus they that escape vpon the hill off Sion, shall go vp to punysh the mount off Esau, and the kyngdome shalbe the LORDES.

Zach. 2. b

Iere. 5. c

Zac. 14. b

The ende off the prophet Abby.

The Prophet Jonas.

What Jonas conteyneth.

- Chap. I. God sendeth Jonas vnto Ninue, he fleth, and is cast in to the see.
Chap. II. A fysh swalloweth vp Jonas, which criteh vnto God, and prayseth hym, and the fysh casteth him out agayne vpon the londe.
Chap. III. God sendeth him agayne to Ninue, to shewe them the punyshment for to come, yf they wil not repent: they amende, and God is mercifull to them.
Chap. IIII. Jonas is angrie, and complayneth of God, which resourmeth him.

The first Chapter.



The worde of the LORDE came vnto Jonas the sonne of Amithai, sayenge: Arise, and get the to Ninue that greate cite: and preach vnto them, how y^e their wickednesse is come vp before me. And Jonas made him ready to fle vnto Tharsis from the presence of the LORDE, and gat him downe to Joppa: where he founde a shippe ready for to go vnto Tharsis. So he payde his fare, and wente aborde, that hemight go

4. Re. 14. e
Ione. 3. a
Gen. 10. b

Gen. 19. c

Eqq

The prophet Jonas.

with them vnto Tharsis from the presence of the LORDE. But the LORDE hurled a grea-
te wynde in to the see, and there was a migh-
tie tempest in the see: so that the shippe was
in ioperdy of goinge in peces. Then the ma-
ryners were a frayde, and cried euery man vn-
to his god: and the goodes that were in the
shippe, they cast in to the see, to lighten it off
them. But Jonas gat him vnder y hatches,
where he layed him downe and slombied.

B So the master of the shippe came to him
and sayde vnto him: why slombereſt thou?
Up, call vpon thy God: yf God (happly) wil
thynke vpon vs, that we peryſhe not. And
they sayde one to another: come, let vs caſt
lottes: that we maye knowe, for whose cause
we are thus troubled. And ſo they caſt lot-
tes, and the lot fell vpon Jonas.

Ios. 7. c

The ſayde they vnto him: tell vs, for who-
ſe cauſe are we thus troubled? what is thine
occupacion? whence commeſt thou? what
countre man art thou, and of what nation?
He answered them: I am an Ebrewe, and I
feare the LORDE God of heauen, which ma-
de both the ſee and drie londe. Then were y
men exceedingly a frayd, and ſayde vnto him:
why dideſt thou ſo? (for they knewe, that he
was fled from the preſence of the LORDE, be-
cauſe he had tolde them) and ſayde more-
ouer vnto him: What ſhall we do vnto
the, that the ſee maye ceaſſe from troublinge
vs? (for the ſee wrought and was troublous)
he answered them: Take me, and caſt me in
to the ſee, ſo ſhal it let you be in reſt: for I wo-
te, it is for my ſake, that this grea-
te tempeſt is come vpon you.

Nevertheless, the men aſſayed with row-
inge, to brynge the ſhippe to lode: but it wol-
de not be, becauſe the ſee wrought ſo, and was
ſo troublous agaynſt them. Wherefore they
cried vnto the LORDE, and ſayde: O LOR-
DE, let vs not periſh for this mans death, ne-
ther laye thou innocent bloude vnto oure
charge: for thou (O LORDE) haſt done, euen
as thy pleaſure was.

Deu. 21. b

So they toke Jonas, and caſt him in to
the ſee, and the ſee leſte ragynge. And the
men feared the LORDE exceedingly, doynge
ſacrifices and makynge vowes vnto the LOR-
DE.

The II. Chapter.

B ut the LORDE prepared a grea-
te fiſhe, to ſwalow vp Jonas. So was
Jonas in the bely of the fiſh, thre da-
yes and thre nightes. And Jonas prayed vn-

Matt. 13. d

The iij. Chap.

to the LORDE his God, out of the fiſhes be-
ly, and ſayed: In my trouble I called vnto y
LORDE, and he herde me: our of the bely off
hell I cried, and thou herdeſt my voyce.
Thou haddeſt caſt me downe depe in y mid-
deſt off the ſee, and the floude compaſed me
about: yee all thy waves and rowles of wa-
ter went ouer me, I thought that I had be-
ne caſt awaye out of thy ſight: but I wil yet
agayne loke towarde thy holy temple.

Psal. 119. a

Psal. 41. b

The waters compaſed me, euen to the ve-
ry ſoule: the depe laye aboute me, and the wa-
des were wiapte aboute myne heade. I wen-
te downe to the botome of the hilles, and was
barred in with earth for euer. But thou (O
LORDE my God) haſt brought vp my lyfe a-
gayne out of corrupcion. When my ſoule
ſaynted within me, I thought vpon the LOR-
DE: and my prayer came in vnto the, euen in
to thy holy temple, They that holde of vayne
vanyties, wil forſake his mercy. But I wil
do the ſacrifice with the voyce of thankes ge-
uyng, and wil paye that I haue vowed: for
why? ſaluacion commeth of the LORDE.
And y LORDE ſpake vnto y fiſh, and it caſt
out Jonas agayne vpon the drie londe.

B

The III. Chapter.

T hen came the worde of the LORDE
vnto Jonas agayne, ſayenge: vp, and
get the to Ninue that grea-
te cite, and preach vnto them the preachinge, which I
bade the. So Jonas aroſe, and wente to Ni-
nue at the LORDES commaundement. Ni-
nue was a grea-
te cite vnto God, namely, off
thre dayes iourney.

Ionc. 1. a

And Jonas wente to, and entred in to y
cite: euen a dayes iourney, and cried, ſayen-
ge: There are yet xl. dayes, and then ſhal Ni-
nue be ouerthrowen. And the people of Ni-
nue beleued God, and proclaimed faſtinge,
and arayed them ſelues in ſack cloth, as well
the grea-
te as the ſmall of them. And the ty-
dings came vnto y kinge of Ninue, which
aroſe out off his ſeate, and dyd his appa-
rell off, and put on ſack cloth, and ſate him
downe in aſhes.

Eſa. 57. a

And it was cried and commaunded in
Ninue, by the auctorite of the kinge and his
lordes, ſayenge: ſe that nether man or beeft,
ore or ſhepetaiſt ought at all: and that they
nether fede ner drunke water: but put on ſack
cloth both man and beeft, and crye mighte-
ly vnto God: yee ſe that euery man turne fro
his euell waye, and from the wickedneſſe, y
he hath in honde.

Matt. 23. d
Luc. 11. c

Iere. 18. a

The prophet Jonas.

Who can tell: God maye turne, and repē-
te, and cease from his fearch wraith, that we
perish not. And when God sawe their wor-
tes, how they turned from their wicked wa-
yes: he repented on the euell, which he sayde
he wolde do vnto them, and dyd it not.

The III. Chapter.

Wherfore Jonas was sore discontent,
and angrie. And he prayed vnto the
LORDE, and sayde: O LORDE, was
not this my sayenge (I praye the) when I
was yet in my countre: therfore I haisted ra-
ther to fle vnto Tharsis, for I knowe well
ynough that thou art a mercifull God, full
of compassion, longe sufferinge, and of grea-
te kyndnesse, and repentest when thou shul-
dest take punysshment. And now O LORDE, ta-
ke my life fro me (I beseeke the) for I had ra-
ther dye then lyue. Then sayde the LORDE:
art thou so angrie? And Jonas gat him out
of the cite, and sat downe on y east syde ther
of: and there made him a bothe, and sat vnder
it in the shadow, till he might se, what
shulde chaunce vnto the cite.

And the LORDE God prepared a wylde
vyne, which sprange vp ouer Jonas, that
he might haue shadowe aboue his heade, to
delyuer him out of his payne. And Jonas
was exceadinge glad of the wylde vyne.
But vpon the nexte morow agaynst the sprin-
ge of the daye, the LORDE ordered a wor-
me, which smote the wylde vyne, so that it we-
thered awaye. And when the Sonne was vp
God prepared a feruent east wynde: and the
Sonne bere ouer the heade of Jonas, that
he faynted agayne, and wysshed vnto his
soule, that he might dye, and sayde: It is bet-
ter for me to dye, than to lyue. And God sayd
vnto Jonas: Art thou so angrie for the wyl-
de vyne? And he sayde: yee very angrie am I
euen vnto the deeth. And the LORDE sayde:
thou hast compassion vpon a wylde vyne,
wherof thou bestowdest no labour, ner may-
dest it growe: which sprange vp in one night
and perished in another: And shuldest thou
then haue compassion vpon Ninue that
greate cite, wherin there are aboue
an C. and xx. thousande per-
sonnes, y knowe not their
right hōde fro the lef-
te, besydes moch
catell?

The ende of the prophet Jonas.

The first Chap. Ho. xcij.

The Prophet Michas.

What Michas conteyneth.

- Chap. I. He reproveth the people off Israel
and Juda for their wickednesse and Toola-
try: he telleth them their punysshment with
mournynge.
Chap. II. He rehearseth their abhominacions.
Chap. III. He reproveth the rulers and the pro-
phetes, as cause of the peoples misery.
Chap. IIII. V. He prophesyeth of the saluacion off
Gods people in Christ, of his kyngdome, and
power of his gospel.
Chap. VI. Another reproue. Outwarde offerin-
ges are excluded, and here is declared what
God requyret of man.
Chap. VII. The summe off the thinges before
sayde The litle flocke of the faithfull.

The first Chapter.



This is the worde of the LOR-
DE, that came vnto Michas
the Moraistite, in the dayes of
Joathan, Achas and Ezechi-
as kiges of Juda: which was
shered him vpon Samaria and Jerusalem.

Hear all ye people, marche this well o
earth, and all that therin is: Yee the LORDE
God himself be witnesse amonge you, euen y
LORDE from his holy temple. For why? be-
holde, the LORDE shal go out of his place, z
come downe, and treade vpon the hie thin-
ges of the earth. The mountaynes shal con-
sume vnder him, z the valleys shal cleue asun-
der: like as wax cōsumeth at the fyre, z as y
waters runne downwarde. And all this shal
be for the wickednesse of Jacob, and the syn-
nes of the house of Israel.

But what is the wickednesse of Jacob?
Is not Samaria: Which are the hie places
of Juda: Is not Jerusalem: Therfore I shall
make Samaria an heape of stones in the fel-
de, to laye aboute the vynyarde: hir stones
shal I cast into the valley, z discover hir fou-
daciōs. All hir ymages shal be broke downe
z all hir wymynges shal be brent in the fyre:
yee all hir Idols will I destroye: for why,
they are gathered out of the hyze of an who-
re, z into an whores hyze shal they be turned
agayne. Wherfore I wil mourne z make la-
mentacion, bare z naked will I go: I must
mourne like y dragons, z take sorrow as y Es-
triches: for their wounde is past remedy: And
why: it is come in to Juda, z hath touched y
porte of my people at Jerusalem allredy. We-
pe not, lest they at Geth perceauē it.

¶ ¶ ¶

4. Re. 15. a
2. Pa. 27. a
4. Re. 16. a
4. Re. 18. a
and 19.

Deu. 32. a
Esa. 4. a

Esa. 26. c

3. Re. 12. c
3. Re. 11. a
4. Re. 16. a
11. a

Deu. 29. c

4. Re. 1. c

The prophet Michæas.

4.RC.13.C

The houses of lies will disceane the kyn-
ges of Israel. And as for the (o thou that
dwellest at Morassa) I shal brynge a posses-
sionier vpon the, ad the plague of Israel shal
reach vnto Odolla. Make the balde, and sha-
ue the, because of thy tender children: Make
the cleane balde as an Aegle, for they shalbe
caried awaye captiue from the.

The II. Chapter.

8-Rec.21.2

Am.5.b

Nu. 73.6

Re have turned your selves to fight, the

The iij. Chap.

women off my people haue ye shot out fro
their good houses, and taken awaye my ex-
cellent giftes from their children Up, ge
you hence, for here shall ye haue no rest.

Because off their Idolatry they are corrupte, and shall miserably perish. **Yff** I were a fleshly felowe, and a preacher of lyes and tolde them that they might syt bebbinge and bollynge, and bedroncken: **O** that were a prophet for this people.

But I will gather the in dede (o Jacob) and drye the remnaunt off Israel all together. I shall cary them one with another, as a flocke in the folde, and as the catell in their stalles, hat they maye be disquieted of othermen.

Who so breaketh the gappe, he shall go before. They shall breake vp the poute, and go in and out at it. Their kynge shall go before them, and the LORDE shalbe vpon the heade of them.

The III. Chapter.

24
Deu. 17. 4
Iere. 5. 2
Psal. 81. 2

Esa. i. b
Eze. vi. c
1. Pet. i. b

Дел. 28. С

Ierc. 1.6
Eze. 3.2

The prophet Michas.

C O heare this ye rulers of the house of Jacob, and ye iudges of the house off Israel: ye that abhorre the thinge that is lausfull, and waiste asyde the thinge that is straight: Ye that buylde vp Sion with bloude, and Jerusalem with doynge wronge. O ye iudges, ye geue sentence for giftes: O ye preastes, ye teach for lucre: O ye prophetes, ye prophesy for money. Yet wil they be take as these that holde vpon God, and saye: Is not the LORD amonge vs? Tush, there can no misfortune happen vs. Therfore shal Sion (for youre sakes) be plowed like a felde: Jerusalem shall become an heape of stones, and the hill of y temple shal be turned to an hye wodde.

The III. Chapter.

A In the latter dayes it wil cometo passe, that the hill off the LORDES house shalbe set vp hyer then any moūtaines or hilles: See the people shall preese vnto it, and the multitude off the Gentiles shal haist them thither, sayenge: Come, let vs go vp to the hill of the LORD, & to the house of the God of Jacob: that he maye teach vs his waye, and that we maye walke in his pathes.

For the lawe shall come out off Sion, and the worde of God from Jerusalem, and shall geue sentence amonge the multitude off the earthen, and refourme the people off farre countrees: so that of their swerdes they shal make plowshares, and syches off their speares.

B One people shall not lift vp a swerde agaynst another, yet they shall nomore lerne to fight: but euery man shal sit vnder his vineyarde and vnder his fige tie, and no man to fraye him awaye: for the mouth off y LORD of hostes hath spoken it. Therfore, where as all people haue walked euery man in y name of his owne god, we will walke in the name of oure God for euer and euer. At the same tyme (sayeth the LORD) will I gather vp the lame and the outcastes, and soch as I haue chastened: and will geue yssue vnto the lame, and make of y outcastes a greate people: and the LORD himself shal be their kynge vpon the mount Sion, fro this tyme forth for euermore. And vnto the (O thou tower of Eder, thou stronge holde off the daughter Sion) vnto the shal it come: eue the first lordshipe and kyngdome of the daughter Jerusalem. Why the art thou now so heuy? is there no kynge in the: are thy councelers awaye that thou art so payned, as a woman in hir trauayle?

The v. Chap. Ho. xciiij.

C And now (O thou daughter Sion) be sorry, let it greue the as a wise laboringe with childe: for now must thou get the out off the cite, and dwell vpon the playne felde: See vnto Babilō shalt thou go, there shalt thou be deliuered, and there the LORD shal lowse the from the honde off thine enemies.

Now also are there many people gathered together agaynst the, sayenge: what, Sion is cursed, we shall se oure lust vpon her. But they knowe not the thoughtes off the LORD, they vnderstonde not his counsell, that shal gather them together as the sheeues in the barne. Therfore get the vp (O thou daughter Sion) and thio she out the corne: For I wil make thy home yron, and thy clauwes brasse, that thou mayest grynde many people: their goodes shalt thou appropriate vnto the LORD, and their substaunce vnto the ruler off the whole worlde.

The V. Chapter.

A fter that shalt thou be robbed thy self, O thou robbers daughter: they shal laye sege agaynst vs, and smyte the iudge off Israel with a rodde vpon the cheeke. And thou Bethleem Ephrata, art little amonge the thousandes off Juda. Out off the shal come one vnto me, which shal be y gouernoure i Israel: whose outgoinge hath bene from the begynnynge, and from euertastinge. In the meane whyle he plageth them for a season, vntill the tyme that she (which shal beare) haue borne: then shall the remnant of his biethren be conuerted vnto y children of Israel. He shal stonde fast, and geue fode in the strength of the LORD, and in the victory of the name of y LORD his God: and when they be conuerted, he shal be magnified vnto the farthest partes of the worlde.

Then shal there be peace, so that the Assirian maye come in to oure londe, and treade in oure houses. We shal brynge vp seven shepherdes and viij. prynces vpo them: these shal subdue the londe of Assur w the swerde, and the londe of Tymrod with their naked weapons. Thus shal he deliuer vs from the Assiria, when he commeth within oure lande, and setteth his fote within oure borders. And the remnant of Jacob shal be amonge the multitude of people, as the dew of the LORD, and as the droppes vpon the grasse, that tarieth for no man, and waiteth of no body. See the residue of Jacob shal be amonge the Gentiles and the multitude off people, as the lyon amonge the beestes of y wodde, and as the lyons whelp amonge a

The prophet Micah.

flocke of shepe: which (when he goeth thorow) treadeth downe, tearerth in peces, and there is no man that can helpe. Thyne honde shal be lift vp vpon thine enemies, and all thine aduersaries shal perish.

C The tyme shal come also (sayeth the LORDE) that I wil take thine horses from the, & destroye thy charettes. I will breake downe the cities off thy londe, and ouerthrowe all thy strong holdes. All witchcraftes will I rote out of thyne hande, there shall no more soothsayenges be within the. Thine Idols and thyne ymages will I destroye out of y so that thou shalt nomore bowe thy self vnto the workes of thyne owne handes. Thy grones wil I plucke vp by the rotes, & breake downe thy cities. Thus wil I be auenged also, vpon all heithen that will not heare.

The VI Chapter.

A **E**ken now what the LORDE sayeth: **E**sa. 31. a
Op, reprove the mountaynes, and let the hilles heare thy voyce. O heare the punishment of the LORDE, ye mountaynes, and ye mightie foundacions of y earth: for the LORDE wil reprove his people, ad reason with Israel: O my people, what haue I done vnto the? or wherin haue I hurte the? **Exo. 14. c**
genue me answer. Because I brought the fro the londe of Egypte, and delyuered the out of the hense of bondage? Because I made **Nu. 12. a**
Moses, Aaron and Miriam to lede the: Remembre (o my people) what Balach the kynge of Moab had ymagined agaynst the, ad what answereth that Balaam the sonne of Beor gaue him, from Sethim vnto Galgal: y ye maye knowe the leuyng kynnesses of y LORDE.

B What accepta^{le} thyng shal I offre vnto the LORDE? shall I bowe my kne to the hye God? Shall I come before him wth brent offerings, and with calues of a yeare olde? Hath the LORDE a pleasure in many thousand rammes, or innumerable streames of oyle? Or shal I geueny firstborne for myne of fences, and the frute of my body for the synne of my soule? I wil shewe the (O ma^{de}) what is good, and what the LORDE requyeth off the: Namely, to do right, to haue pleasure in louyng kynnesse, to be lowly, and to walke **Esa. 4. d**
with thy God: that thou mayest be called a cite of the LORDE, & that thy name maye be rightuousnesse. Heare (o ye trybes) who wolde els gene you soch warnyng? Shulde I not be displeased, for the vnrighuous good in the houses of the wicked, and because the measure is minished? Or shulde I iustifie

Leu. 19. g
Deu. 25. c
Pro. 20. b
Eze. 33. b

The vii. Chap.

the false balaunces and the bagge of disceat full weighres, amonge those that be full off riches vnrightrously gotten: where the cite syns deale with falsede, speake lyes, and haue disceatfull tungen in their mouthes?

Therefore I will take in honde to punysh the, and to make the desolate, because of thy synes. Thou shalt eate, & not haue ynough: yce thou shalt bringe thy self downe. Thou shalt sie, but not escape: ad those y thou woldest saue, wil I delyuer to the siverde. Thou shalt sowe, but not reape: thou shalt presse out olyues, but oyle shalt thou not haue, to anoynte thy self withall: thou shalt treade out swete must, but shalt drynke no wyne. **Leu. 26. d**
Kepe the ordinaunces of Amri, & all the customes of the house of Achab: ye felowe therein pleasures, therfore wil I make the waite, & cause y inhabitants to be abhorred, O my people: & thus shalt thou beare thine owne shame. **Osee. 4. b**
Agg. 1. a
Deu. 28. c
1. Re. 16. e

The VII. Chapter.

W is me: I am become as one, that goeth a gleanynge in the haruest. **A**
There are no mo grapes to eate, yet wolde I sayne (with all my herte) haue of the best frute. There is not a godly man vpo earth, there is not one rightuous amonge me. **Rom. 3. b**
They laboure all to shed bloude, & euery mā hunteth his brother to death: yet they saye they do well, when they do euell. As the prince wil, so sayeth the iudge: y he maye do him a pleasure agayne. The greates mā speaketh what his herte desyrieth, & y hearers alowe him. The best off the is but as a thysle, and the most rightuous of them is but as a biere in the hedge. But when the daye of thy preaching commeth, y thou shalt be vssied: the shal they be waisted awaye. Let no man beleue his frende, ner put his confidence in a prince. Repet the porte of thy mouth, from her y lieth in thy bosome: for y sonne shal put his father to dishonoure, the daughter shal ryse agaynst her mother, y daughter in lawe agaynst hir mother in lawe: and a mans foes shal be euen they of his owne huseholde.

Nevertheless I wil lye vpon vnto y LORDE, I wil patiently abyde God my sauoure: my God shal heare me. O thou enemye of myne, reioyce not at my fall, for I shal get vp agayne: and though I sit in darcknesse, yet y LORDE is my light. I will beare the punishment of the LORDE (for why, I haue offended him) till he sit in iudgment vpon my cause, and se that I haue right. He wil bringe me forth to the light, and I shal se his rightousnesse. **1ere. 9. m**
Matt. 10. e
Deu. 32. b
33. b
Psal. 137. b
14. b
Pro. 17. g

The prophet Michæas.

4. Re 19. a She that is myne enemy shall lye vpon it, & be confounded; which now saierh: Where is thy LORDE God? Myne eyes shall beholde her, when she shall be troden downe, as the claye in the stretes. The tyme wil come, that thy gappes shall be made vp, and the lawe shall go abroad: and at that tyme shall they come vnto the, from Assur vnto the stronge cities, and from the stronge cities vnto the ryuer: from the one see to the other, from the one mountayne to the other.

Amos 9. c Not so standinge the londe must be waisted, because of them that dwell therein, and for the frutes of their owne ymaginations. Therefore fede thy people with thy redde, the flocke of thine heretage which dwell desolate in the wodde: that they maye be fedde vpon the mount of Charmel, Basan & Galaad as aforetyme. Maruelous thinges will I shewe them, like as when they came out of Egypte. This shall the heithen see, and be ashyamed for all their power: so that they shall lye their honde vpon their mouth, and stoppe their eares. They shall like the dust like a serpent, & as the wormes of the earth, & tremble in their holes. They shall be afraied of the LORDE oure God, & they shall feare y.

Exo. 14. a Where is there soch a God as thou? that pardonest wickednes, and forguest the offences of the remnant of thine heretage? Jer. 9. d He kepeth not his wrath for euer. And why? his deliuer is to haue compassion: he shall turne agayne, & be mercifull to vs: he shall put downe oure wickednesses, & cast all oure synnes in to the botome of the see. Thou shalt kepe thy trust with Jacob, and thy mercy for Abraham, like as thou hast sworne vnto oure fathers longe agoo.

The ende of the prophet Michæas.

The Prophet Naum.

What Naum conceynerh.

Chap. I. He prayserh the power and goodnesse of God: he reproveth the Ninuites, because they despyed the counsell and punysshment of God.

Chap. II. He describeth vnto them the terrible nesse of the plage.

Chap. III. He reproveth the abhominacions of the malicious cite, and sheweth them of the ir punysshment.

This is the heuy burthen of Ninine, which Naum of Elchos dyd wyte, as he sawe it.

The i. Chap. Ho. xciiij.

The first Chapter.



He LORDE is a gelous God, and a taker of vengeance: yee a taker of vengeance is y LORDE, and wroth full. The LORDE taketh vengeance of his enemies, and reserueth displeasure for his aduersaries. The LORDE suffreth longe, he is of greate power, & so innocent, that he leaueth no man faultlesse before him. The LORDE geeth forth in tempest and stormy wether, the cloudes are the dust of his fete. When he repleueth the see, he dryeth it vp, & turneth all the floudes to drye londe. Basan is desolate, Charmel and the pleasure of Libanus waisteth awaye. The mountaynes tremble for him, the hilles consume. At the sight of him, the earth quaketh: yee the whole worlde, and all that dwell therein. Who maye endure before his wrath? Or who is able to abyde his grymme displeasure? His anger taketh on like fyre, and the harde rockes burst in sunder before him.

So gracious is the LORDE, and a stronge holde in tyme of treuble, he knoweth the that put their trust in him: when the floude remeth ouer, and destroyeth the place, and when the darcknesse foloweth still vpon his enemies. What do ye ymagin then agaynst the LORDE on this maner? (Tush, when he hath once made an ende, there shall come no more trouble.) For like as the thornes that sticke together, and as the drye strawe, so shall the diondardes be consumed together, even when they be full. There come out of y soch as ymagin myschese, and geue vngacious counsell agaynst the LORDE.

Therefore thus saierh the LORDE: Let the be as wel prepared, yee and as many as they can, yet shall they be heuen downe, and passe awaye. And as for the, I wil vex the, but not utterly destroye the. And now wil I breake his rodde from thy backe, and burst thy bondes in sunder. But the LORDE hath geuen a commaundement concerninge the, that there shall come no more sede of thy name. The carued and casten ymages will I rote out of the house of thy god. Thy graue shall I prepare for the, and thou shalt be confounded.

The II. Chapter.

Beholde, vpon the mountaynes come the fete of him, that bryngeth good tydings, & precherh peace. O Iuda, kepethy holy dayes, perfourme thy promyses: for Belial shall come no more in the, he is utterly rote out.

Qqq iij

The prophet Naum.

The scatterer shal come vp agaynst the, & laye sege to the castell. Loke thou wel to the stretes, make thy loynes stronge, arme thy self with all thy myght: for the LORDE shal restore agayne the glory of Jacob, like as y glory of Israel. The destroyers haue broken them downe, & marred the wyne braunches. The shyld of his giauntes glistereth, his men of warre are clothed in purple. His charettes are as fyre, when he maketh him forward, his archers are wel deckt & trimmed. The charettes rolle vpon the stretes, & welter in the hye wayes. They are to loke vpon like cressettes of fyre, and go swysly, as the lightenyng.

B When he doth but warne his giauntes, they fall in their araye, & haistely they clyme vp the walles: yee the engyns of the warre are prepared all ready. The water portes shal be opened, and the kinges palace shal fall. The quene hir self shal be led awaye captyue, and hir gentylwomen shal mourne as the doves, & grone within their hertes. **U**niue is like a pole full of water, but then shal they be fayne to fle. Stonde, stode, (shal they crye) & there shal not one turne backe. Awaye with the syluer, awaye with the golde: for here is no ende of treasure. There shal be a multitude of all maner costly ornaments. Thus must she be spoyle, emptied & clene striped out: that their hertes maye be melted awaye, their knees treble, all their loynes be weake, and their faces blacke as a pot.

Tob. 14. b
Soph. 2. c

Where is now the dwellinge of the lyons, and the pasture of the lyons whelpes: where the lyon and the lyonesse wente with the whelpes, and no man stayed them awaye. But the lyon spoyled ynough for his yonge ones, and deuoured for his lyonesse: he fylled his dennes with his pray, & his dwellinge place with that he had rauysshed. Beholde, I wil vpon the (saith the LORDE of hostes) and wil set fyre vpon thy charettes, that they shal smoke with all, and the swerde shal deuoure thy yonge lyons. I wil make an ende of thy spoylinge from out of the earth, & the voyce of thy messaungers shal nomore be herde.

The III. Chapter.

A O to that bloudthursty cite, which is all full of lyes and robbery, & wil not leaue off from rauysshinge. There a man maye heare scourginge, russhinge, the noyse of the wheles, the crienge of the hoises, & the rollinge of the charettes. There the hoise men get vp with naked swerdes, and glisterynge speares: There lyeth a

Eze. 24. a
Abac. 2. b

The iij. Chap.

multitude slayne, and a greate heape of deed bodies: There is no ende of deed coarces, yee men fall vpon their bodies: And that for the greate and manyfolde whordome, of the fayre and beutifull harlot: which is a mastresse of wyche craft, yee and sellerth the people thorow hir whordome, and the nacions thorow hir witchcraft.

Beholde, I wil vpon the (saith the LORDE of hostes) and wil pull thy clothes ouer thy heade: that I maye shewe thy nakednes amonge the heithen, and thy shame amonge the kingdomes. I wil cast dyte vpon y, to make the be abhoired, and a gasynge stocke: yee all they that loke vpon the, shal starte backe, & saye: **U**niue is destroyed.

Esa. 47. a
Eze. 16. d

Who wil haue pyte vpon the: where shal I seke one to conforthe the: Art thou better then the greate cite of Alexandria: that laye in the waters, and had the waters rounde aboute it: which was strongly fenced & walled with the see: Ethiopia and Egypte were hir strenght, & that excedinge greate aboue measure. Alphrica and Lybia were hir helpers, yet was she dryuen awaye, & brought in to captiuyte: hir yonge childien were smytten downe at the heade of euery strete, the lottes were cast for the most awncient men in her, and all hir mightiemen were bounde in chaynes. Euen so shalt thou also be dryuen, and hyde thy self, and seke some helpe agaynst thine enemy. All thy stronge cities shal be like fyge trees w rype fyges: which whē a mā shaketh, they fall in to the mouth of the eater.

Beholde, thy people with in the are but women: the portes of thy londe shal be opened vnto thine enemies, and the fyre shal be noure y barres. Drawe water now agaynst thou be beseged, make vpon thy ströge holdes, go in to the claye, tempe the mortar, make stronge bricke: yet the fyre shal consume the, the swerde shal destroye the, yee as y locuste doth, so shal it eat the vp. It shal fall heuely vpon the as the locustes, yee right heuely shal it fall vpon the, euen as the gres-hoppers. Thy marchauntes haue bene mo then the starres of heauē: but now shal they sprede abiode as the locustes, and fle their waye: Thy lordes are as the gres-hoppers, & thy captaynes as the multitude of gres-hoppers: which whē they be colde, remayne in y hedges: but when the Sonne is vp, they fle awaye, and no mā can tell where they are become. Thy shepherdes are aslepe (o kinge of Assur) thy worthies are layed downe: y people is scatred abiode vpon the mountaynes,

Esa. 10. a
Jo. 1. 11 b
Zach. 10. b

The prophet Abacuc.

and no man gathereth them together agayne. Thy wounde can not be hyd, thy plage is so soie. All they that heare this of the, shall clapper their handes ouer the. For what is he, to whō thou hast not allwaye bene doynge hurte?

The ende of the prophet Naum.

The Prophet Abacuc.

What Abacuc conteyneth.

Chap. i. He complayneth vnto God of the wickednes of the people, and threateneth them with the plage of God.

Chap. ii. He reproveth the curvetous and vnrightuous men.

Chap. iii. A prayer of the prophet.

The first Chapter.

Plal. 31. a

Iob 19. a



This is the heuy burthē, which the prophet Abacuc dyd se. O LORDE, how longe shal I crie, & thou wilt not heare? how longe shal I complayne vnto the, suffrynge wronge, and thou wilt not helpe? Why lettest thou me se weerynesse and laboure? Tyranny and violence are before me, power ouergeth right: for the lawe is tome in peces, and there can no right iudgment go forth. And why? the vngodly is more set by then the righteous: this is the cause, & wronge iudgment procedeth. Beholde amonge the Zeithen, and loke wel: wondre at it, and be abasshed: for I wil do a thinge in youre tyme, which though it be tolde you, ye shal not beleue.

Act. 11. d

Deu. 22. c

B

Soile. I wil rase vp & Caldees, that bytter and swifte people: which shal go as wyde as the londe is, to take possession of dwelling places, that be not their owne. A gryme & boysteous people is it, these shal syt in iudgment & punyshe. Their horses are swifter then the cattles of the mountayne, & byte soier then & wolues in & euenynge. Their horismen come by greate heapes from farre, they fle hastily to deuo as the Aegle. They come all to spoyle: out of them commeth an east wynde, which bloweth and gathereth their captyues, like as the sonde. They shall mocke the kinges, and laugh the prynces to scorne. They shal not set by eny stronge holde, for they shal laye ordinaunce agaynst it, and take it. Then shal they take a fiesh corage vnto them, to go forth & to do more euell, & so as crybe that power vnto their God.

Esa 46. a
2. Par. 28. d

The ii. Chap. Ho. xcv.

But thou O LORDE my God, my holy one, thou art from the begynnyng, therfore shal we not dye. O LORDE, thou hast ordered them for a punyshtment, and set them to reprove the mightie. Thine eyes are clene, thou mayest not se euell, thou canst not beholde & thinge that is wicked. Wherfore then dost thou loke vpon the vngodly, and holdest thy tounge, when the wicked deuoureth the man that is better thē himself? Thou makest men as the fish in the see, and like as the creeping beesies, that haue no gyde. They take vp all with their angle, they catch it in their net, & gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net, and do sacrifice vnto their yarne: because that thow it their porcion is become so fat, and their meate so pleteous. Wherfore they cast out their net agayne, & neuer cease to slay the people.

Iere. 12. a
Plal. 16. a

The ii. Chapter.

I Stode vpon my watch, and set me vpon my bulworke, to loke & se what he wolde saye vnto me, and what answer I shulde geue him & reproveth me. But the LORDE answered me, and sayde: Wryte the vision planely vpon thy tables, that who so cometh by, maye rede it: for & visio is yet farre of for a tyme, but at & last it shal come to passe, & not fayle. And though betary, yet wait thou for him, for in very dede he wil come, and not be slacke. Beholde, who so wil not beleue, his soule shal not prosper: but the iust shal lyue by his faith. Like as the wyne disceaueth the dyoncarde, euen so the proude shal fayle & not endure. He openeth his desyre wyde vp as the hell, & is as vnfaciable as death. All Zeithen gathereth he to him, & heapeth vnto him all people.

Dan. 9. d

Hcb. 12. d

Ro. 1. b

Pro. 10. b

But shall not all these take vp a pious agaynst him, and mocke him with a byworde, and saye: Wo vnto him that heapeth vpon other mens goodes? how longe wil he lade himself with thicke claye? O how sodenly wil they stonde vp, & shal byte the, & awake, that shal teare & in peces: yet thou shalt be their pray. Seinge thou hast spoyled many Zeithen, therfore shall the remnaunt of the people spoyle the: because of mens bloude, & for the wronge done in the londe, in the cite & vnto all them that dwel therein.

B

Abdi. 1. c

Wo vnto him, that couetously gathereth euell gotten goodes in to his house: that he maye set his nest an hye, to escape from the power of myffortune. Thou hast deuysed & shamed of thine owne house, for thou hast slayne to moch people, and hast wilfully of-

Esa. 5. b

Abdi. 1. a

The prophet Abacuc.

The iij. Chap.

Luc. 19. d fended: so that the very stones of the wall
shal crie out of it, and the tymber that lieth
betwixte the ioyntes of the buyldinge shall
Eze. 24. a
Naui. 2
Mich. 3. c
answere. Wo vnto him, y buyldeth the tow-
ne with bloude, and maynteneth y cite with
vnrightrousnes. Shal not the LORDE of
hoostes bringe this to passe, that the labou-
res of the people shal be brient with a greate
fyre, and that the thinge wher vpon the peo-
ple haue weered them selues, shall be lost:
Exo. 9. c
Nu. 14. c
Esa. 11. b
For the earth shal be full of knowlege of the
LORDES honoure, like as the waters that co-
uer the see.

C Wo vnto him that geueth his neighbou-
re dryncke, to get him wrothfull displeasure
for his dronckennesse: that he maye se his pie-
nyces. Therefore with shame shalt thou be
Gen. 9. d
fylled, in steade of honoure. Dryncke thou al-
so, till thou slombie withall: for the cuppe of
the LORDES right hode shall compass the
aboute, and shamefull spewinge in steade of
thy worshippe. For the wroge that thou hast
done in Libanus, shal ouerwhelme the, and
Iere. 50. e
Abdi. 1. c
the wilde beastes shal make the afrayed: be-
cause of mens bloude, and for the wronge do-
ne in the londe, in the cite, and vnto all soch
as dwel therein.

What helpeth an vyl y ymage do, whom
the workman hath fashioned? Or the vayne
cast ymage, wherin because the craftesman
putteth his trust, therfore maketh he dom-
me Idols: Wo vnto him, that saith to a pe-
ce of wod: arise, and to a domme stone: ston-
de vp. For what instruccio maye soch one ge-
ue: Beholde, it is layed ouer with golde and
Psal. 10. a
syluer, z there is no breth in it. But the LOR-
DE in his holy temple is he, whom all the worl-
de shulde feare.

The III. Chapter.

A prayer of the prophet Abacuc
for the ignorant.

A LORDE, when I herde speake of y,
I was afrayed. The worke y thou
hast taken in honde, shalt thou per-
fourme in his tyme, O LORDE: and when thy
tyme commeth, thou shalt declare it. In thy
very wrath thou thinkest vpon mercy. God
commeth from Theman, and the holy one
from the mount of Pharan. Sela.

His glory couereth the heauens, and the
earth is full of his prayse. His shyne is as y
sonne, z beames of light go out of his hon-
des, there is his power hid. Destruccio goeth
before him, and burnynge cressettes go from
his sete. He stondeveth, z measureth the earth:
He loketh, z the people consume awaye, the

mountaynes of y woulde fall downe to pow-
der, and the hilles are sayne to bome them-
selues, for his goinges are everlastinge and
sure.

I sawe, that the paulions of the Mori-
ans and the tentes of the londe of Madian
were vexed for weerynesse. Wast thou not
angrie (O LORDE) in the waters: was not thy
wrath in the floudes, and thy displeasure in
the see: yes, whē thou sattest vpon thine hor-
se, and when thy charettes had the victory.
Thou shewdest thy bome opely, like as thou
haddest promised with an ooth vnto the try-
bes. Sela. Gen. 49. e

Thou didest deuynge the waters of the
earth. When the mountaynes saw the, they
were afrayed, y water streame wete awaye:
the depe made a noyse at the lisinge vp of
thine honde. The Sonne and Mone remay-
ned still in their habitacion. Thine arrowes
Iosue 10. e
wente out glisteringe, and thy speares as the
shyne of the lightenyng. Thou trodest downe
Iosue 11. e
the londe in thine anger, and didest thros-
she the heithen in thy displeasure. Thou ca-
mest forth to helpe thy people, to helpe thine
anoynted. Thou smotest downe the heade
in the house of the vngodly, z discoueredest
his foundations, eue vnto y necke of him.
Sela.

Thou curstest his septers, the captayne of
his men of warre: which come as a stormy
wynde to scatre me abroad, z are glad when
they maye eat vp y poore secretly. Thou ma-
kest a waye for thine horses in the see, euen
in the mudde of greate waters. Whē I hea-
re this, my body is vexed, my lippes tremble
at y voyce therof, my bones corruppe, I am
afrayed where I stonde. O that I might
rest in the daye of trouble, that I might go
vp vnto oure people, which are already pre-
pared.

For the fyge trees shal not be grene, z the
vynes shal beare no frute. The laboure of y
olyue shal be but lest, and the londe shall bryn-
ge no come: the shepe shal be taken out of y
folde, and there shal be no catell in y stalles.
But as for me, I wil be glad in the LORDE,
and will reioyce in God my Samoure. The
LORDE God is my strength, he shall make
my sete as the sete of hertes: z he which ge-
ueth y victory, shal bunge me to my hye pla-
ces, synginge vpon my psalmes. Psal. 17. d

The ende of the pro-
phet Abacuc.

The prophet Sophony.

The Prophet Sophony.

What Sophony conteyneth.

Chap. I. He prophecieth of plagues for to come vpon Iuda.

Chap. II. He exorteth them to amede, that they maye escape the wrath of God: and sheweth the Gentiles their punishment.

Chap. III. Punishment because of the wickednesse of the Jewes: whom God therefore refused, and chose the Genthen.

The first Chapter.

In this is the worde of the LORDE, which came vnto Sophony the sonne of Chusi, the sonne of Gedolias, the sonne of Amarias & sonne of Hezechias: in the tyme of Josias the sonne of Amon Kinge of Iuda. I will gather vp all thinges in the londe (saith the LORDE) I wil gather vp man and beest: I wil gather vp the foules in the ayre, and the fysh in the see (to the greate decaye of the wicked) & wil utterly destroye the men out of the londe, saith the LORDE. I wil stretch out myne honde vpon Iuda, and vpon all soch as dwel at Ierusalem. Thus wil I rote out the remnaunt of Baal from this place, and the names of the Remuryns and prestes: yee & soch as vpon their house toppes worshipec & bowe them selues vnto the hoost of heauen: which sweare by the LORDE, and by their Malchom also: which starte a backe from y LORDE, and nether seke after the LORDE, ner regarde him.

4. Re. 11.
& 19.

Deut. 17. b
Iere. 5. b

zacha. b

4 Reg. 25
Iere. 39. b

Be still at y presence of the LORDE God, for the daye of the LORDE is at honde: yee the LORDE hath prepared a slayne offeringe, and called his gesses therto. And thus shall it happen in the daye of the LORDES a slayne offeringe: I will vyset the prynces, the Kinges children, & all soch as weere straunge clothinge. In the same daye also wil I vyset all those, that treade ouer the thresholde so proudly, which fyll their lordes house w robbery and falsede. At y same tyme (saith the LORDE) there shall be herde a greate crie from the fyshporte, and an howlinge from y other porte, and a greate murther from the hilles. Howle yet that dwel in the myll, for all the marchaunt people are gone, and all they that were laden with syluer, are roted out.

Iere. 5. c
Deut. 29. c
Iere. 23. c

C At the same tyme wil I seke thorow Ierusalem with lanternes, and vyset them that contynue in their dregges, and saye in their hertes: Tush, the LORDE wil do nether good

The ij. Chap. Fo. xcvi.

ner euell. Their goodes shalbe spoyle, and their houses layed waist. They shall buylde houses, and not dwel in them: they shal plante vynyardes, but not drynte the wyne ther of. For the greate daye of the LORDE is at honde, it is harde by, & cometh on a pace. Horrible is y tydinges of the LORDES daye, then shall the giaunte crie out: for that daye is a daye of wrath, a daye of trouble & heynesse, a daye of utter destruction & myserie, a darcke & glomynge daye, a cloudy & stormy daye, a daye of the noyse of trompettes and shawmes, agaynst the stronge cities and hie towies. I wil bringe y people into soch veracien, that they shal go aboute like blindem, because they haue synned agaynst the LORDE. Their bloude shalbe shed as the dust, & their bodie as the myre. Nether their syluer ner their golde shalbe able to deliuer the in that wrothfull daye of the LORDE, but the whole londe shalbe consumed thorow the fyre of his gelousy: for he shall soone make clene ryddaunce of all them that dwell in the londe.

Amos 9. b

Ioel. 2. a

Eze. 7. d

Soph. 1. b

The II. Chapter.

Come together and gather you, O ye A frauerde people: or y thinge go forth that is concluded, & or the tyme be passed awaye as the dust: or the fearfull wrath of the LORDE come vpon you, yee or the daye of the LORDES soie displeasure come vpon you. Seke the LORDE all yee meke harted vpon earth, ye that worke after his indgmet: seke rightuousnesse, seke lowlynesse: that ye maye be defended in the wrothfull daye of y LORDE. For Gaza shalbe destroyed, & Ascalon shalbe layed waist: They shal cast out Asdod at the noone daye, and Accaron shalbe plucked vp by the rotes.

4. Re. 10. a
Iont. 3. a

Esa. 14. e
Iere. 47. a
Eze. 25. c

Wo vnto you y dwel vpon the see coost, ye murthurous people: the worde of y LORDE shal come vpon you. O Canaan thou londe of the Philistynes, I wil destroye the, so that there shal no man dwel in the enymore: & as for the see coost, it shal be hyrdmens cages & shepe foldes: yee it shalbe a porcion for soch as remayne of the house of Iuda, to fede ther vpon. In y heuses of Ascalon shal they rest towarde night: for the LORDE their God shal vyset the, & turne awaye their captyuite. I haue herde the despite of Moab, & the blasphemies of the children of Ammon: how they haue shamefully intreated my people, and magnified them selues within the borders of their londe. Therfore as truly as I lyue (saith the LORDE) of hoostes the God of Israel) Moab shalbe as Sodome, &

Esa. 15. b
Iere. 48. a
Eze. 25. b

The prophet Sophony.

Ammon as Gomorra: euen driethome hebbes, salt pittes and a perpetuall wyl dernes. The residue of my folke shall spoyle them the remnaunt of my people shall haue them in possession. This shal happen vnto them for their pryde, because they haue deales so shamefully with the LORDE of hoostes people, and magnified them selues aboue them. The LORDE shall be grymme vpon them, and destroye all the goddes in the londe. And all the Iles of the Zeithen shal worshi pe him, euery man in his place.

Zach. 1. b

Esa. 2. c

C Re Moia's also shal perish with my swer de: Ree he shall stretch out his honde ouer the north, and destroye Assur. As for Ninine, he shal make it desolate, drye and waist. The flockes and all the beastes of the people shall lye in the myddest of it, pellicanes and storckes shall abyde in the vpper postes of it, foules shal synge in the wyndowes, and rauens shal sit vpon the balckes, for the bordes of Cedie shal be ryue downe. This is the proude and carelesse cite, that sayde in hir herte: I am, and there is els none. O how is she made so waist, y the beestes lyether in: Who so goeth by, mocketh her, and poyn teth at her with his synger.

4. Re. 19 f
Esa 47. b
34. c

The III. Chapter.

A **W** O to the abhominable, fylthie and cruel cite: which wil not heare, ner be reformed. Hir trust is not in the LORDE, nether wil she holde herto hir God. Hir rulers within her are as roaringe lyons: hir iudges are as wolues in the euenynge, which leane nothinge behynde them till the morow. Hir prophetes are light personnes and vnfaithfull men: hir prestes vnhalowe the Sanctuary, and do wronge vnder the pretence of the lawe. But the iust LORDE that doth no vnrighthe, was amonge them, euery morninge shewinge them his lawe cle arly, and ceassed not. But the vngodly wll not lerne to be asshamed Therfore wil I rote out this people, and destroye their tow res: yee and make their stretes so voyde, that no man shall go therin. Their cities shall be broke downe, so that no body shal be left, ner dwell there eny more.

Eze. 22. c
Mich 3. c
Abac. 1. b

B I sayde vnto them: O feare me, and be co tent to be reformed. That their dwellinge shulde not be destroyed, and that there shulde happen vnto them none of these thinges, wherewith I shal vysethe. But neuertheles they stonde vpearly, to folowe the filthynes of their owne ymaginacions. Therfore ye shal waite vpon me (saith the LORDE) vntil the tyme that I stonde vp: for I am deter;

The iij. Chap.

med, to gather the people and to bringe the Kingdomes together, that I maye poure out myne anger, yee all my wrochfull displeasure vpon them. For all the woilde shalbe consumed with the fyre of my gelousy. And then wil I clense the lippes of the people, that they maye euerychone call vpon the name of the LORDE, and serue him with one shal der. Soch as I haue subdued, and my chil dren also whom I haue scatered abrode, shal brynge me presentes beyonde the waters of Ethiopia.

Naum 1. 2
Soph. 1. c

In that tyme shalt thou nomore be con founded, because of all thy ymaginacions, wherthorow thou haddest offended me: for I wil take awaye the proude boosters of thi ne honoure from the, so that thou shalt no more tryumphe because of my holy hill. In the also wil I leane a smal poore symple people, which shal trust in the name of the LOR DE. The remnaunt of Israel shal do no wic kednes, ner speake lyes: nether shal there eny disceatful tunge be founde in their mouthes. For they shal be fed, and take their rest, and no man shal make them afrayed. Geue than kes o doughter Siō, be ioyful o Israel: reioy ce z be glad from thy whole herte, o dough ter Jerusalem, for the LORDE hath taken awaye thy punysshment, and turned backe thine enemies. The kinge of Israel, euen the LORDE himself is with the: so that thou ne dest nomore to feare eny myss fortune.

C
Iere. 50. b

In that tyme it shall be sayed to Jerusa lem: feare not, and to Sion: let not thine hon vres be slacke, for the LORDE thy God is with the, it is he that hath power to saue: he hath a special pleasure in the, and a marvelons lo ue towarde the: yee he reioysseth ouer the w gladnesse. Soch as haue bene in heynesse, wil I gather together, and take out of thy congregacion: as for the shame and reprose that hath bene layed vpon the, it shal be far re from the. And lo, in y tyme wil I destroye all those that vexed the: I wil helpe the lame, and gather vp the cast awaye: yee I wil get them honoure and prayse in all lodes, where they haue bene put to shame. At y same tyme wil I brynge you in, and at the same tyme wil I gather you. I wil get you a name and

D

Mich. 4. b

a good repaire, amonge all people of the earth, when I turne backe youre captiuyte before you re eyes, saith the LORDE.

The ende of the prophet
Sophony.

The prophet Aggeus. The Prophet Aggeus.

What Aggeus conteyneth.

Chap. I. He exhorteth the people to buylde vp the tēple, and reproveth their lōge taryēge.

Chap. II. He geureth the rulers a corage. Of the ornāmētes and glory of the seconde temple, wherby is vnderstode the church of the faith full.

The first Chapter.



A the seconde yeare of kyngē Darius, in the vi. moneth the first daye of the moneth, came the worde of the LORDE (by the prophet Aggeus) vnto Zorobabel the sonne of Salathiel y prynce of Iuda, and to Iesua the sonne of Iosedec the hye priest, sayenge: Thus speaketh the LORDE of hoostes, and saith: This people doth saye: The tyme is not yet come to buylde vp the LORDES house. Then spake the LORDE by the prophet Aggeus z sayed: Ye y^e selues can fynde tyme to dwell in sylde houses, and shal this house lye waist: Considre now youre owne wayes in youre hertes (saith y LORDE of hoostes) ye sowe moch, but ye bringe litle in: Ye eate, but ye haue not ynough: ye drinke, but ye are not fylled: ye decke youre selues, but ye are not warme: z he y earneth eny wage, putteth it in a broken purse.

Thus saith the LORDE of hoostes: Considre youre owne wayes in youre hertes, get you vp to the mountayne, fetch wod, z buylde vp the house: that it maye be acceptable vnto me, and that I maye shewe myne honoure, saith the LORDE. Ye loked for moch, and lo it is come to litle: z though ye bringe it home, yet do I blowe it awaye. And why so, saith the LORDE of hoostes: Ene because I set that my house lyeth so waist, and ye renne enery man vnto his owne house. Wherfore the heauen is forbyddē to geue you eny dew, and the earth is forbydden to geue you encrease. I haue called for a drouth, both vpon the londe z vpon the mountaynes, vpon corne, vpon wyne z vpon oyle, vpon euery thing that the grounde bringeth forth, vpon men and vpon catell, yee and vpon all handy labour.

Now when Zorobabel the sonne of Salathiel, z Iesua the sonne of Iosedec the hye priest with the remnaunt of the people, herde the voyce of the LORDE their God, z the wordes of the prophet Aggeus (like as the LORDE their God had sent him) the people

The ii. Chap. Fo. xcviij.

dyd feare the LORDE. Then Aggeus the LORDES angel sayed in the LORDES message vnto the people: I am wth you, saith the LORDE. So the LORDE waked vp the spire of Zorobabel the prynce of Iuda, and the spire of Iesua the sonne of Iosedec the hye priest, and the spire of the remnaunt of all the people: y they came z labourd, in the house of the LORDE of hoostes their God.

The II. Chapter.

Spon the xxiij. daye of the sixte moneth, in the secōde yeare of kyngē Darius, the xxi. daye of the seventh moneth, came the worde of the LORDE by the prophet Aggeus, sayenge: speake to Zorobabel the sonne of Salathiel prynce of Iuda, and to Iesua the sonne of Iosedec the hye priest, and to the residue of y people, z saye: Who is left amōge you, that sawe this house in hir first beuty? But what thinke ye now by it? Is it not in youre eyes, ene as though it were nothinge? Neuerthelesse be of good chere, o Zorobabel (saith the LORDE) be of good consoite, o Iesua thou sonne of Iosedec, hye priest: take good hartes vnto you also, all ye people of the londe, saith the LORDE of hoostes, and do acordyng to the worde (for I am with you, saith the LORDE of hoostes) like as I agreed with you, when ye came out of the londe of Egypte: z my spire shalbe amonge you, feare ye not.

For thus saith the LORDE of hoostes: Yet once more will I shake heauē and earth, the see and the drye lōde: yee I will moue all zeithen, z the comfōrt of all zeithen shal come, z so wil I fyll this house with honoure, saith the LORDE of hoostes. The syluer is myne, z the golde is myne, saith the LORDE of hoostes. Thus y glory of the last house shalbe greater thē the first, saith the LORDE of hoostes: z in this place wil I geue peace, saith the LORDE of hoostes.

The xxiij. daye of the ix moneth in the secōde yeare of kyngē Darius, came the worde of the LORDE vnto the prophet Aggeus sayenge: Thus saith y LORDE God of hoostes: Are the prestes concernyng the lawe, z saye: Yf one beare holy flesh in his cote lappe, z with his lappedo touch the bried, potage, wyne, oyle or eny other meate: shal he be holy also? The prestes answered, z saide: No. Then sayde Aggeus: Now yf one beyngē defyled with a deed carcase, touch eny of the se: shal it also be vnclene? The prestes gaue answer z sayed: yee, it shal be vnclene. Thē Aggeus answered, and sayde: Euen so is this people z this nacion before me, saith y LOR

Rrr

1. Esd. 5. a
Dan. 5. c
6. a
1. Esd. 5. a
1. Esd. 2. 3.
4. 5

ker. 22. b

Leui. 26. d
Mich. 6. b
Osee 4. b
Mala. 3. b

1. Re. 8. d

1. Cor. 3. b
6. c
2. Cor. 6. c

Deut. 28. d

Deut. 7. d
31. 8
AGG. 2. a
Ierc. 46. e
1. Esd. 5. a

1. Esd. 5. c

Deu. 31. b
Iosu. 1. b

Agg. 1. c

Heb. 12. d

Deut. 8. b

Ierc. 11. e

Leui. 2. a
11. d
Nu. 19. b

The prophet Aggeus.

DE: and so are all the workes of their hōdes, yee and all that they offre, is vnclene.

C And now (I praye you) cōsidre from this daye forth, and how it hath gone with you afore: or ever there was layed one stone vpon another in the temple of the LORDE: that when ye came to a corne heape of xx. bushels, there were scarceten: and that when ye came to the wyne presse for to poure out 2. pottes of wyne, there were scarce xx. For I smote you with heate, blastinge & hale stones in all the labours of youre hondes: yet was there none of you, that wolde turne vnto me, saith the LORDE. Considre then from this daye forth and afore, namely, from the xxiiij. daye of theij. moneth, vnto the daye that the foundation of the LORDES temple was layed: Mark it well, Is not the seide yet in the barne: haue not the vines, the figgetrees, the pomgranates and olyue trees bene yet vnfructefull: but fro this daye forth, I shal make them to prospere.

Morouer the xxiiij. daye of the moneth came the worde of the LORDE vnto Aggeus agayne, sayenge: Speake to Zorobabel the prynce of Iuda, and saye: I will shake both heauen and earth, and ouerthrowe the seate of the kingdomes, yee & destroye the mightie kingdome of the heithē. I wil ouerthrowe the charettes, and those that syt vpon them, so that both horse and man shal fall downe, euery man thorow his neighbours swerde. And as forthe, o Zorobabel (saith the LORDE of hoostes) thou sonne of Salathiel, my seruant: I wil take the (saith the LORDE) at the same tyme, and make the as a scale: for I haue chosē the, saith the LORDE of hoostes.

The ende of the prophet Aggeus.

The Prophet Zachary.

What Zachary conteyneth.

- Chap. I.** Ze exorteth the people, not to be disobedient to the voyce of God, as their forefathers were, but to conuerte: and he sheweth them ioyfull thinges in visions.
- Chap. II.** Visions, signifiēge the deliuerance out of the capriuite of Babilon, and the redemption in Christ.
- Chap. III.** A vision in Iesua, signifiēge the LORDE Iesus oure hye prest.
- Chap. IIII.** Another vision, wherein Zorobabel is comforted with his litle nombre of people.

The i. Chap.

The right mystery herof belongeth vnto Chap. V. The wrath of God for the synnes of the people.

Chap. VI. A vision, wherein is declared the almighty power of God, which geneth peace or warre at his pleasure.

Chap. VII. What the true fast is: namely, to kepe iudgment and iustice, a man to do good to his neighbour, to defende the widdowe and the fatherlesse, to do no man wronge, &c.

Chap. VIII. Cause of all the wrath of God: yet if men wil turne, he is mercifull.

Chap. IX. The ioyfull callinge of the heithē.

Chap. X. Thorow corporal promises, the prophet ledeith men vnto the promises that are fulfilled in Christ: and threatneth punishment vnto the false prophetes and shepherdes.

Chap. XI. Of secrete mysteres, and of the destructione of the secōde temple. God is a good shepherde.

Chap. XII. The punishment which the LORDE deuysed for Israel.

Chap. XIII. Of welles and clensynge, which belonge to the tyme of Christ.

Chap. XIII. The plage of the Jewes. The takynge vp of Ierusalem the church of God.

The first Chapter.



Z In the eight moneth of the secōde yeare of kinge Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Abdo, the prophet, sayenge: The LORDE hath bene sore displeased at youre forefathers. And saye thou vnto them: thus saith the LORDE of hoostes. Turne you vnto me (saith the LORDE of hoostes) and I wil turne me vnto you, saith the LORDE of hoostes. Be not ye like youre forefathers, vnto whom the prophetes cried a fore tyme, sayēge: Thus saith the LORDE God of hoostes: Turne you from youre euell wayes, & from youre wicked ymaginacions. But they wolde not heare, ner regard me, saith the LORDE. What is now become of youre forefathers and the prophetes: are they yet still alijue? But byd not my wordes & statutes (which I cōmaunded by my seruantes & prophetes) touch you forefathers: vpon this, they gaue answer & sayde: like as of LORDE of hoostes deuysed to do vnto vs, acordinge to oure owne wayes & ymaginacions, euen so hath he dealte with vs.

Vpon the xxiiij. daye of the xij. moneth (which is the moneth Sebat) in the secōde yeare of Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Abdo the prophete, sayenge: I sawe by night, and lo, there sat one vpon a reade horse, and stode still amonge the Myrtetrees, that were beneth vpon the grounde: and behynde him were there reade, speckled and whyte horses.

Matt. 23. 6

Iere. 31. c

Mala. 3. b

Iere. 44. c

Plal. 77. a

Ofec. 14. a

Tob. 13. b

Eze. 33. b

Iere. 44. a

Is. c

zach. 4. a

Apo. 4. a

The prophet Zachary.

Then sayde J: O my LORDE, what are these? And the angel that talked with me, sayde vnto me: I will shewe the what these be. And the man that stode amōge the Myrtrees, answered & sayde: These are they, whom the LORDE hath sent to go thorow the woulde. And they answered the angel of the LORDE, that stode amonge the Myrtrees, and sayde: We haue gone thorow the woulde: and beholde, all the woulde dwell at ease, and are carelesse.

Iere. 23. b
29. b
1. 5. d. 1. a

Then the LORDES angel gaue answere and sayde: O LORDE of hoostes, how longe wilt thou be vnmercifull to Ierusalem and to the cities of Iuda, with whom thou hast bene displeased now these lxx. yeares? So the LORDE gaue a louynge and a comfortable answere, vnto the angel that talked with me. And the angel that commoned with me, sayde vnto me: Crie thou, and speake, thus saith the LORDE of hoostes: I am excedynge gelous ouer Ierusalem and Sion, and sore displeased at the carelesse heithen: for where as I was but a litle angrie, they dyd their best that I might destroye them. Therefore thus saith the LORDE: I wil turne me agayne in mercy towarde Ierusalem, so that my house shalbe buyded in it, saith the LORDE of hoostes: yee and the plommet shal be layed abrode in Ierusalem, saith the LORDE of hoostes.

zach. 8. a

Crie also, and speake: thus saith the LORDE of hoostes: My cities shall be in good prosperite agayne, the LORDE shall yet conforthe Sion, and chose Ierusalem. Then lift I vp myne eyes and sawe, and beholde, foure homes. And I sayde vnto the angel, that talked with me: what be these? he answered me: These are y homes, which haue scattered Iuda, Irael and Ierusalem abrode. And y LORDE shewed me iiii. carpenters. Then sayde J: what wil these do? he answered, & sayde: These are the homes, which haue so strowed Iuda abrode, that no man durst lift vp his heade: But these are come to fraye them awaye, and to cast out y homes of the Gentiles, which lift vp their home ouer the londe of Iuda, to scatere it abrode.

Dan. 7. d

The II. Chapter.

Lift vp myne eyes agayne, & loke: and beholde, a man with a measure lyne in his honde. Then saide J: where goest thou? And he sayde vnto me: To measure Ierusalem, that I maye se how longe and how brode it is. And beholde, the angel that talked w me, wente his waye forth. Then wete there out another angel to mete

Eze. 41. b
Apo. 21. c

The iij. Chap. Ho. xcviij.

him, & sayde vnto him: Anne, speake to this yongeman, & saye: Ierusalem shal be inhabited without eny wal, for y very multitude of people & catell, y shal be therin. Yee I myself (saith the LORDE) wil be vnto her a wall of fyre rounde aboute, & wil be honoured in her.

Deut. 4. d
Zach. 9. a

O get you forth, O fle from the londe of y north (saith the LORDE) ye, whom I haue scatred in to the foure wyndes vnder heauē, saith the LORDE. Saue thy self, o Sion: thou that dwellest with y doughter of Babilon, for thus saith the LORDE of hoostes: With a glorious power hath he sent me out to the heithē, which spoyled you: for who so toucheth you, shal touche the aple of his owne eye. Beholde, I wil lift vp myne honde ouer them: so that they shal be spoyled of those, which afore serued them: & ye shal knowe, that the LORDE of hoostes hath sent me.

Iere. 23. b

B
Iere. 2. a
20. d. 30. c
Psal. 10. b
Esa. 14. a

Be glad, & reioyce, o doughter of Sion: for lo, I am come to dwell in the myddest of the, saith the LORDE. At the same tyme there shal many heithen cleue to the LORDE, & shal be my people. Thus wil I dwel in the myddest of the, & thou shalt knowe, that the LORDE of hoostes hath sent me vnto the. The LORDE shall haue Iuda in possession for his parte in the holy grounde, & shal chose Ierusalem yet agayne. Let all flesh be still before the LORDE, for he is rysen out of his holy place.

Exo. 25. a
Matt. 23. c

Soph. 1. b

The III. Chapter.

And he shewed me Iesua y hye prest, standinge before the angel of the LORDE, and Satan stode at his right honde to resiste him. And the LORDE sayde vnto Satan: The LORDE reprove the (thou Satan) yee the LORDE that hath chosen Ierusalem, reprove the. Is not this a brande take out of the fyre? Now Iesua was clothed in vnclene rayment, and stode before the angel: which answered & sayde vnto these, y stode before him: take awaye y foule clothes from him. And vnto him he sayde: Beholde, I haue take awaye thy synne from the, & wil decke the with chaunge of rayment. He sayde mouer: set a sayre myter vpon his heade. So they set a sayre myter vpon his heade, & put on clothes vpon him, and the angel of y LORDE stode there. Then the angel of the LORDE testified vnto Iesua, & spake, thus sayeth the LORDE of hoostes: If thou wilt walke in my wayes, & kepe my watch: thou shalt rule my house, & kepe my courtes, & I wil geue the place amōge these that stonde here. Heare o Iesua thou hye prest, thou & thy frendes that dwell before the, for they are wōderous

B
Psal. 109. a
Matt. 4. a
Iude. 1. b

Rit. ij

The prophet Zachary.

Mat. 47. a
Zach. 4. b
Ier. 23. a
33. c
Esa. 28. c
1. Pet. 2. a
Esa. 33. a

people. Beholde, I will bringe forth the braunch of my seruant: for lo, the stone that I haue layed before Iesua: vpon one stone shalbe viij. eyes. Beholde, I will hew him out (saith the LORDE of hoostes) and take awaye the synne of that lande in one daye. Then shall euery man call for his neghbenre, vnder the vyne & vnder yf sygetre, saith the LORDE of hoostes. The III. Chap.

AND yf angel that talked with me, came agayne, & waked me vp (as a man that is raysed out of his slepe) & sayde vnto me: What seist thou? And I sayde: I haue looked, and beholde: a candelsticke all of goide, with a boll vpon it & his viij. lampes therein, & vpon euery lampe viij. stalkes: And ij. olyue trees therby, one vpon the right syde of the boll, & the other vpon the left syde. So I answered, & spake to the angel yf talked with me, sayenge: O my lord what are these? The angel that talked with me, answered & sayde vnto me: Knowest thou not what these be? And I sayde: No, my lord. He answered, & sayde vnto me: This is the worde of the LORDE vnto Zorobabel, sayenge: Neither thorow an hoost of men, ner theirow strenght, but thorow my sprete, saith yf LORDE of hoostes. What art thou (thou greete mountayne) before Zorobabel: thou must be made eauen. And he shal bringe vp the first stone, so that men shall drie vnto him: good lucke, good lucke.

B Moreover, the worde of the LORDE came vnto me, sayenge: The hondes of Zorobabel haue layed yf foundation of this house, his hondes also shal fynishe it: that ye maye knowe, howe that the LORDE of hoostes hath sent me vnto you. For he that hath benedysed a litle season, shal reioyce, whē he seyth the tynne weight in Zorobabels honde. The viij. eyes are the LORDES, which go thorow the hole worlde. Then answered I, & sayde vnto him: What are these two olyue trees vpon the right and left syde of the candilstick? I spake moreover, & sayde vnto him: what be these ij. olyue braunches which (thorow yf two golden pipes) emptie themselves into the golde? He answered me, & sayde: Knowest thou not, what these be? And I sayde: No, my lord. Then sayde he: These are the two olyue braunches, that stonde before the ruler of the whole earth.

The V. Chapter.

AND I turned me lifynge vp myne eyes, & looked, & beholde, a flyenge booke. And he sayde vnto me: what seist thou? I answered: I se a flyenge booke of xx.

The vi. Chap.

cubites longe & x. cubites brode. Then sayde he vnto me: This is the curse, yf goeth forth ouer the whole earth: For all they shalbe iudged after this booke, & all swearers shalbe iudged accordinge to the same. I wil bringe it forth (saith the LORDE of hoostes) so yf it shal come to the house of the these, & to the house of him, that falsely sweareth by my name: & shal remayne in his house, & consume it, with the tymbre & stones therof. The the angel that talked with me, wente forth, & sayde vnto me: lift vp thine eyes & se, what this is yf goeth forth. And I sayde: what is it? He answered: this is a measure goinge out. He sayde moreover: Euen thus are they (yf dwell vpon the whole earth) to lye vpon. And beholde, there was lift vp a talent of leade: & lo, a woman sat in the myddest of the measure. And he sayde: This is vngodlynesse. So he cast her in to the myddest of the measure, & thierw yf lempe of leade vp in to an hole.

Then lift I vp myne eyes, & looked: & beholde, there came out ij. women, & the wynde was in their wynges (for they had wynges like the wynges of a stouke) & they lift vp the measure betwixt the earth & the heauen. Then spake I to the angel, yf talked with me: whyther wil these beare the measure? And he sayde vnto me: in to the lond of Sy near, to buyldethem an house: which when it is prepared, the measure shal beset there in his place.

The VI. Chapter.

MOROVER I turned me, lifynge vp myne eyes, & looked: & beholde, there came iij. charettes out fro betwixt two hilles, which hilles were of brasse: In the first charet were reade horse, In the seconde charet were blacke horse, In yf thirde charet were whyte horse, In yf feurth charet were horses of dyuerse colours, & stronge. Then spake I, and sayde vnto the angel that talked with me: O lord, what are these? The angel answered, & sayde vnto me: These are the iij. wyndes of the heauen, which be come forth to stonde before the ruler of all yf earth. That with the blacke horse wente into the lond of the north, & the whyte folowed the, and the sprekled horses wente forth towarde the south. These horses were very stronge, & wente out: and sought to go and take their iourney ouer the whole earth. And he sayde: get you hence, and go thorow the worlde. So they wete thorow out the worlde. Then cried he vpon me, and spake vnto me, sayenge: Beholde, these that go towarde yf north, shal still my wraich in the north countre.

2. Thel. 2. b
Rom. 1. d

B

Gen. 10. b

A

Zach. 1. b
Apo. 6. a

Ier. 4. 3

The prophet Zachary.

B And the worde of the LORDE came vnto me, sayenge: Take of the prisoners that are come from Babilon: namely, Zeldai, Tobias and Jdaia: & come thou the same daye, and go into the house of Josias the sonne of Sophony. Then take golde and syluer, and make crownes therof, and set them vpon the heade of Jesua the sonne of Josedec, the hie priest, and speake vnto him: Thus saith the LORDE of hoostes: Beholde, the man whose name is the braunch: & he that shall springe vp after him, shall buylde vp the temple of the LORDE: yee euen he shall buylde vp the temple of the LORDE. He shall beare the prayse, he shall sit vpon the LORDES trone, and haue the dominaciou.

zach. 3. b
Psal. 125. a

Apo. 4. b
5. b

Psal. 109. a
Heb. 5. c
7. 8. 9. 10

A priest shall be also vpon his trone, & a peaceable counsell shall be betwixte them both. And the crownes shall be in the temple of the LORDE, for a remembraunce vnto Zelman, Tobias, Jdaia and Zenn the sonne of Sophony. And soch as be farre off, shall come and buylde the temple of the LORDE: that ye maye knowe, how that the LORDE of hoostes hath sent me vnto you. And this shall come to passe, yf ye wil herken diligently vnto the voyce of the LORDE youre God.

The VII. Chapter.

A It happened also in the fourth yere of kynge Darius, that the worde of the LORDE came vnto Zachary in the fourth daye of the ix. moneth, which is calleth Caslew: what tyme as Sarasar and Rogomelech and the men that were with them, sent vnto Bethel for to praye before y LORDE: and that they shulde saye vnto the prestes, which were in the house of the LORDE of hoostes, and to the prophetes: Shulde I wepe in the fyfte moneth, and absteyne, as I haue done now certayne yeres? Then came the worde of the LORDE of hoostes vnto me, sayenge: Speake vnto all the people of the londe, and to the prestes, and saye: when ye fasted and mourned in the v. & vii. moneth (now this lxx. yeres) dyd ye fast vnto me? When ye ate also and dronke, dyd ye not eate and drinke for youre owne selues? Are not these the wordes, which the LORDE spake by his prophetes afore tyme, when Jerusalem was yet inhabited and welthy, she and the cities rounde aboute her: when there dwelt men, both towarde the south and in the playne countrees?

4. Re. 25. b

Iere. 41. a
4. Re. 25. d

B And the worde of the LORDE came vnto Zachary, sayenge: Thus saith y LORDE of hoostes: Execute true iudgment: shewe

The viij. Chap. Ho. xcix.

mercy and lounge kyndnesse, every man to his brother: Do the wyddowe, the fatherlesse, the straunger, and poore no wronge: and let no man ymagen euell agaynst his brother in his hert. Neuertheles they wolde not take hede, but turned their backes, and stopped their eares, that they shulde not heare. yee they made their hertes as an Adamant stone, lest they shulde heare the lawe & wordes, which the LORDE of hoostes sent in his holy spiete by the prophetes afore tyme.

Zach. 8. c
Exo. 22. c
Leui. 19. g
Iob 24. a
Iere. 7. a
Iere. 7. c

2. Pet. 1. d

Wherfore the LORDE of hoostes was very wroth at them. And thus is it come to passe, that like as he spake and they wolde not heare: euen so they cried, and I wolde not heare (saith the LORDE of hoostes) but scattered them amonge all Gentiles, whom they knewe not. Thus the londe was made so desolate, yf there trauaied no man in it nether to ner fro, for that pleasaunt londe was vterly layed waiste.

Iere. 11. b

The VIII. Chapter.

So the worde of the LORDE came vnto me, sayenge: Thus saith the LORDE of hoostes: I was in a greete gclousy ouer Sion, yee I haue bene very gelous ouer her in a greete displeasure. thus saith the LORDE of hoostes: I wil turne me agayne vnto Sion, and wil dwel in the myddest of Jerusalem: so that Jerusalem shall be called a faithfull and true cite, the hill of the LORDE of hoostes, yee an holy hill.

Esa. 4

Thus saith the LORDE of hoostes: There shall yet olde men and women dwel agayne in the stretes of Jerusalem: yee and soch as go with staues in their hondes for very age. The stretes of the cite also shall be full of yonge boyes and damselles, playnge vpon the stretes.

Thus saith the LORDE of hoostes: yf the residue of this people thynke it to be vnpossible in these dayes, shulde it therfore be vnpossible in my sight, sayeth the LORDE of hoostes: Thus saith the LORDE of hoostes: Beholde, I wil deliuer my people from the londe of the east and west, and wil bringe them agayne: that they maye dwel at Jerusalem. They shall be my people, and I will be their God, in treuth and rightuousnesse. Thus saith the LORDE of hoostes: let youre hondes be stronge, yet that now heare these wordes by the mouth of the prophetes, which be in these dayes that the foundation is layed vpon the LORDE of hoostes house, that the temple maye be buylde. For why? before these dayes nether men ner catel cou-

Mat. 19. d

B

Iere. 3. f
Heb. 9. c
Apo. 21. c

Agg. 1. a

The prophet Zachary.

The ix. Chap.

be wyne eny thinge, nether might eny man come in and out in rest, for trouble: but I let every man go agaynst his neighbour.

Nevertheless I wil now intreate the rest due of this people no more, as afore tyme (saith the **LORDE** of hostes) but they shal be a sede of peace. The vynyarde shal geue hir frute, the grounde shal geue hir increase, and the heavens shal geue their dew: and I shal cause the remnant of this people, to haue all these in possession. And it shall come to passe, that like as ye were a curse amonge the heithen (O ye house of Juda and ye house of Israel) Euen so wil I deliuer you, that ye shal be a blessing: feare not, but let youre hōdes be stronge.

For thus saith the **LORDE** of hostes: like as I deuysed to punyssh you, what tyme as youre fathers prouoked me vnto wrath (saith the **LORDE** of hostes) and spared not: Euen so am I determed now in these dayes, for to do wel vnto the house of Juda and Jerusalem, therfore feare ye not. Now the thinges that ye shal do, are these: Speake every man the treuth vnto his neighbour, execute iudgment truly and peaceably within youre portes, none of you ymagyne uell in his hert agaynst his neighbour, and loue no false oorthes: for all these are the thinges that I hate, saith the **LORDE**. And the worde of the **LORDE** of hostes came vnto me, sayenge: thus saith the **LORDE** of hostes: The fast of the fourth moneth, the fast of the fifth, the fast of the seuen, and the fast of the tenth, shal be ioye and gladnesse, and prosperous hye feastes vnto the house of Juda: Only, loue the treuth and peace.

Thus saith the **LORDE** of hostes: There shall yet come people, and the inhabitants of many cities: and they that dwell in one cite, shal go to another, sayenge: O p, let vs go, and praye before the **LORDE**, let vs seke the **LORDE** of hostes, I wil go with you. Yee moch people and mightie heithen shal come and seke the **LORDE** of hostes at Jerusalem, and to praye before the **LORDE**. Thus saith the **LORDE** of hostes: In that tyme shal ten men (out of all maner of languages of the Gentiles) take one Jewe by the hemme of his garment, and saye: we wil go with you, for we haue herde, that God is amonge you.

The IX. Chapter.

A The worde of the **LORDE** shal be receaued at Adia, and Damascus shal be his offerynge: for the eyes of all mē and of the trybes of Israel shal lōke vp

vnto the **LORDE**. The borders of Hemath shal be harde therby, Tyrus also and Sidon, for they are very wise. Tyrus shal make himself stronge, heape vp syluer as the sonde, and golde as the claye of the stretes. Beholde, the **LORDE** shal take her in, and haue her in possession: he shal smyte downe hir power in to the see, and she shal be consumed with fyre. This shal Ascalon se, and be afrayed. Gaza shal be very sorry, so shal Accaron also, because hir hope is cometo confucion. For the kinge of Gaza shal perish, and at Ascalon shal no man dwel.

Straungers shall dwel at Asdod, and as for y pryde of y Philistynes, I shal rote it out. Their blonde will I take awaye from their mouth, and their abhominaciōs from amonge their teth. Thus they shal be left for oure God, yee they shal be as a prynce in Juda, and Accaron like as Jebusi. And so will I compase my house rounde aboute with my men of warre, goinge to and fro: that no oppresoure come vpon them eny more. For that haue I sene now with myne eyes.

Reioyce thou greatly, o doughter Sion: be glad, o doughter Jerusalem. For lo, thy kinge cometh vnto the, euen the righteous and Sauoure: Lowly and symple is he, he rydeth vpon an asse, and vpon the foale of an asse. I wil rote out the charettes fro Ephraim, and the horse from Jerusalem, the batel bowes shal be destroyed. He shall geue the doughter of peace vnto the heithen, and his dominion shal be from the one see to the other, and from the floodes to the endes of the world.

Thou also thorow the blonde of thy couenant: shalt let thy prisoners out of the pytte, wherein is no water. Turne you now to the stronge holde, yet that be in prison, and longe fore to be deliuered: And this daye I bringe the worde, that I wil rewarde the double agayne. For Juda haue I bent out as a bowe forme, and Ephraim haue I fylled.

Thy sonnes (o Sion) wil I raise vp agaynst the Gekes, and make the as a giantes swarde: the **LORDE** God shal be sene aboue the, and his dartes shal go forth as the lightynge. The **LORDE** God shal blowe the trompet, and shal come forth as a storme out of the south.

The **LORDE** of hostes shal defende the, they shall consume and deuoure, and subdue them with slynge stones. They shal drynke rage, as it were thorow wyne. They shal be fylled like y basens, and as y hornes of y antler. The **LORDE** their God shal deliuer the in y,

Isa. 40. a

Eze. 14. e

Iere. 47. a
Amos 1. b

Act. 15. d
1. Cor. 8. a
10. c

B
Esa. 62. c
Matt. 21. a
Ioh. 12. b

Psal. 71. b

Esa. 42. a
Apo. 9. a
Roma. c

Esa. 3. a
Psal. 121. a
Iere. 31. a

Zach. 8. a
Ecc. 47. a
1. Re. 17. d

The prophet Zachary.

daye, as the flock off his people: for the stones off his Sanctuary shalbe set vp in his lāde. O how prosperous and goodly a thyng shall that be? The come shall make the yongemen chearefull, and the new wyne the maydens.

The X. Chapter.

A Raye the LORDE then by tymes to geue you the latter rayne, so shall the LORDE make cloudes, and geue you rayne ynough for all the increace off the felde: for rayne is the answer of Idols. The soyt sayers se lyes, and tell but rayne dreames: the comfort that they geue, is nothyng worth. Therefore go they astraye like a flocke of shepe, ad are troubled, because they haue no shepherde. My wrothfull displeasure is moued at the shepherdes, and I will vyset the goates. For the LORDE of hostes wil graciously vyset his flocke (the house of Juda) and holde them as a goodly fayre hoise in the batell. Out of Juda shal come the helmer, the nale, the batelbowe, and all the princes together. They shalbe as the giauntes, which in the batell treaded downe the myre vpon yf stretes. They shal fight, for yf LORDE shalbe with them, so that the hoisemen shalbe confounded.

B I wil cōsorte the house of Juda, and preserue the house of Joseph. I wil turne them also, for I pyrie them: and they shal be like as they were, when I had not cast them of. For I the LORDE am their God, and wil heare them. Ephraim shalbe as a giaunt, and their herte shalbe cherefull as thow wyne: see their childien shal se it, and be glad; and their herte shal reioyce in the LORDE. I wil blowe for them 7 gather them together, for I wil redeme them. They shall increace, as they increased afore. I wil sowe the amonge the people, yf they maye thinke vpo me in farre countrees: they shal lyue wth their childre, and turne agayne. I wil bringe them agayne also from the londe of Egipre, and gather them out of Assiria. I wil carye them in to yf londe of Galaad and to Libanus, and they shal wante nothyng. He shall go vpon the see of trouble, and smyte the see waves: so yf all the depe floudes shalbe dryed vp. The proude boostinge of Assur shalbe cast downe, and the scepter off Egipre shal be taken awaye. I will comforte them in the LORDE, that they maye walke in his name, saith the LORDE.

The xi. Chap. 30. C.

The XI. Chapter.

Penthydores (o Libanus) that the fyre maye consume thy Cedre trees. Howle ye fyre trees, for the Cedre is faile, yee all yf proude are waisted awaye. Howle (o ye oke trees of Baalān) for yf mighty stronge wod is cut downe. Men maye heare the shepherdes mourne, for their glory is destroyed. Mē maye heare the lyons whelpes roare, for the pryde off Jordane is waisted awaye.

Thus sayeth the LORDE my God: Sebe the shepe of yf slaughter, which shalbe slayne of those that possesse thām: yet they take it for no synne, but they yf sell thē, saye: The LORDE be thanked, I am rich: see their owne shepherdes spare them not. Therefore wil I nomore spare those that dwell in the londe (sayeth the LORDE) but lo, I will deliuer the people, euery man in to his neighbours honde, and in to the hōde of his kynge: that they maye smyte the londe, and out off their bondes wil not I deliuer them.

I myself fedde yf slaughter shepe (a poore flocke verely) ad toke vnto me two stauces: the one I called louynge mekenesse, the other I called wo, and so I kepte the shepe. The shepherdes destroyed I in one moneth, for I might not awaye wth them, necher had they eny delyte in me. Then sayde I: I will fede you nomore, the thinge that dyeth, let it dye: and that wil perishe, let it perishe, 7 let the renaunt eate, euery one the flesh of his neighbour. I toke also my louynge meke staff, ad brake it, that I might disanull the conuenant, which I made with all people, And so it was broken in that daye.

Then the poore symple shepe that had a respecte vnto me, knewe therby, that it was the worde of the LORDE. And I sayde vnto them: yff yethynke it good, bringe hither my pryce: yf no, then leaue. So they wayed downe xxx. syluer pens, yf value that I was prysed at. And the LORDE sayde vnto me: cast it vnto the potter (a goodly pryce for me to be valued at of them) and I toke the xxx. syluers pens, and cast them to the potter in the house of the LORDE.

Then brake I my other staff also (namely wo) that I might loose the brotherheade betwixte Juda and Israel. And the LORDE sayde vnto me: Take to the also the staff off a foolish shepherde: for lo, I will raise vp a shepherde in the londe, which shall not seeke after the chinges that be lost, ner care for such as go astraye: he shall not heale the

The prophet Zachary.

wounded, he shal not nourish the thinge that is whole: but he shall eate the flesh off such as be fat, and teare their clawes in peces.

O Idols shepherde, that leaueth the flocke. The swerde shal come vpon his arme and vpon his right eye. His arme shalbe clene dried vp, and his right eye shalbe sore blynded.

The XII. Chapter.

The heuy burthen which y^e LORD
DE hath deuysed for Is-
rael.

Ahus saith the LORD, which spred
the heauens abroad, layde the founda-
cion of the earth, and geueth man y^e
breath of life: Beholde, I will make Jerusa-
lem a cuppe of surfet, vnto all the people y^e
are rounde aboute her: Yee Juda himself al
so shalbe in the sege agaynst Jerusalem. At
the sametyme will I make Jerusalem an he-
uy stone for all people, so that all such as lift
it vp, shalbe toarne and rete, and all the peo-
ple of the earth shalbe gathered together
agaynst it.

In that daye (sayeth y^e LORD) I wil ma-
ke all hoises abashed, and those that ryde
vpon them, to be out of their wyttes. I will
open myne eyes vpon the house of Juda, and
smyte all the hoises of the people with blynd-
nesse. And the prynces of Juda shall saye in
their hertes: The inhabitants off Jerusalem
shall geue me consolacion in the LORD off
hoistes their God. In that tyme will I ma-
ke the prynces of Juda like an hote burnyn-
ge ouen with woodd, and like a cress bet off
fyre amonge the strawe: so that they shal co-
sume all the people rounde aboute them, both
vpon the right honde and the left. Jerusalem
also shalbe inhabited agayne: namely, in the
same place where Jerusalem stonde.

The LORD shall preferne the tentes off
Juda like as afore tyme: so that the glory of
the house of Dauid and the glory of the cyte-
syns of Jerusalem, shalbe but litle regarded,
in comparison off the glory off Juda. In
that daye shall the LORD defende the cite-
syns of Jerusalem: so that the weakest then
amonge them shalbe as Dauid: and the hou-
se of Dauid shalbe like as Gods house, and
as the angell off the LORD before them.

CAt the same tyme will I go aboute to des-
troye all such people as come agaynst Jeru-
salem. Moreover, vpon the house off Dauid
and vpon the citesyns off Jerusalem, will I

The xiiij. Chap.

pour out the spiete of grace and prayer: so
that they shal lye vpon me, whom they ha-
ue pearfed: and they shall bewepe him, as
men mourne for their only begotten sonne:
Yee and be sory for him, as men are sory for
their first childe.

Then shall there be a greate mournynge
at Jerusalem, like as the lamentacion at A-
diemnon in the felde off Maggadon. And
the londe shal bewayle, every kynred by the
selues: The kynred off the house of Dauid
them selues alone, and their wyues by them
selues: The kynred off the house of Nathan
them selues alone, and their wyues by them
selues: The kynred off the house of Levi the
selues alone, and their wyues by them selues:
The kynred off the house of Semei them sel-
ues alone, and their wyues by them selues:
In like maner, all the other generacions, eue-
rychone by them selues alone, and their wy-
ues by them selues.

The XIII. Chapter.

In that tyme shall the house off Da-
uid and the citesyns off Jerusalem ha-
ue an open well, to wash off synne and
vncleennesse. And then (sayeth the LORD
off hoistes) I will destroye the names of I-
dols out off the londe: so that they shal no-
more be put in remembraunce.

As for the false prophetes also and the
vncleane spiete, I shall take them out of the
londe: So that yf eny off them prophecy
eny more, his owne father and mother that
begat him, shall saye vnto him: Thou shalt
dye, for thou speakest lyes vnder the name off
the LORD: Yee his owne father and mother
that begat him, shall wounde him, when he
prophecyeth. And then shall those prophe-
tes be confounded, every one off his vision
when he prophecieth: nether shall they wee-
re sack clothes eny more, to disceane me with
all. But he shall be sayne to saye: I am no
prophet: I am an husbonde man, for so am
I taught by Adam fro my youth vp. And
yff it be sayde vnto him: How came these
woundes then in thine hondes? He shall an-
swere: Thus am I wounded in the house off
myne owne frendes.

Arise (othou swearde) vpon my shepher-
de, and vpon the prynces of my people, sayeth
the LORD off hoistes: Smyte the shepherde
and the shepe shalbe scatred abroad, and so
will I turne myne honde to the litle ones.
And it shal come to passe (sayeth the LORD)
that in all the londe two partes shalbe rote

The prophet Zachary.

Amos. 9. b
Iob. 23. a
Esa. 43. a
Psal. 10. a
1. Pet. 1. b
Pro. 17. a
Sap. 3. a
Eccl. 2. a

ont, but the thirde parte shal remayne therein. And the same thirde parte wil I brynge thorow the fyre, and will clense them, as the syluer is clensed: yee and trye them, like as golde is tryed.

Then shall they call vpon my name, and I wil heare them: I will saye: it is my people. And they shal saye: LORDE, my God.

The XIII. Chapter.

And holde, the daye of the LORDE cometh, that thou shalt be spoyled and robbed: for I wil gather together all the heithen, to fight agaynst Jerusalem: so that the cite shalbe wonne, the houses spoyled, and the women defyled. The half of the cite shal go awaye into captiuyte, and the residue of the people shal not be caried out of the cite.

After that shall the LORDE go forth to fight agaynst those heithen, as men vse to fight in the daye of batell. The shall his fete stode vpon the mount oliuete, that lieth vpon the east syde of Ierusalem. And yf mount oliuete shal cleue in two, eastwarde, & westwarde so yf there shal be a greate valley: & the halff mount shal remoue towarde the north, and the other halff towarde the south.

And ye shall fle vnto the valley of my hills, for the valley off the hylls shal reach vnto Asal. Yee fle shall ye, like as ye fled for the earthquake in the dayes off O-

Asias kynge of Iuda. And the LORDE my God shal come, and all sanctes with him. In that daye shal it not be light, but colde and frost. This shalbe that specyall daye, which is knowne vnto the LORDE: nether daye ner night, but aboute the euerynge tyme it shal be light. In that tyme shall there waters

of life runne out from Ierusalem: the half parte of them towarde the east see, and the other half towarde the vttemost see, and shall continue boch somer and wynter. And the LORDE himself shalbe kynge ouer all the earth.

At that tyme shal there be one LORDE only, and his name shalbe but one. Men shal go aboute the whole earth, as vpon a felde: from Gibeato Remmon, and from yf south to Ierusalem. She shalbe set vp, and inhabited in hir place: from Ben Jamins porte, vnto the place of the first porte, and vnto yf

The xliij. Chap. Fo. ci.

comer porte: and from the tower of Chananel, vnto the kynges wyne presses. There shall men dwell, and there shalbe nomore cursynge, but Jerusalem shalbe safely inhabited.

This shalbe the plage, wherewith yf LORDE wil smyte all people, that haue fought agaynst Jerusalem: Namely, their flesh shal consume awaye, though they stonde vpon their fete: their eyes shal corruppe in their holes, and their tunge shal consume in their mouth.

In that daye shall the LORDE make a greate sedicion amonge them, so that one man shal take another by the honde, and laye his hondes vpon the hondes of his neghbour. Iuda shal fight also agaynst Jerusalem, and the goodes of all the heithen shalbe gathered together rounde aboute: golde and syluer and a very greate multitude off clothes. And so shal this plage go ouer horses, mules camels, asses and all the beastes that shall be in the hooft, like as yonder plage was.

Euery one that remayneth then of all yf people, which came agaynst Jerusalem, shal go vp yearly, to worshipec the kynge (euery yf LORDE of hoostes) and to kepe the feast off tabernacles. And loke what generacion vpon earth goeth not vp to Jerusalem, for to worshipec the kynge (euery the LORDE of hoostes) vpon the same shal come no rayne. Yff the kynred of Egypte go not vp & come not, it shal not rayne vpon them nether.

This shalbe the plage wherewith yf LORDE wil smyte all heithen, that come not vp to kepe the feast of tabernacles: Yee this shalbe the synneplage of Egypte and the synneplage of all people, that go not vp to kepe the feast of tabernacles.

At that tyme shal the rydinge geer of yf hoises be holy vnto the LORDE, and the ketels in the LORDES house shal be like the basens before the altier: yee all the ketels in Jerusalem and Iuda, shalbe holy vnto the LORDE of hoostes: and all they that slay offeringes, shal come and take of them, and dight them therein. And at that tyme there shal be no mo Cananites in the house of the LORDE.

The ende off the prophet
Zachary.

Amos. 1. a

Matt. 24. c

Zach. 13. a
Apoc. 22. a

Abd. 1. d

Iere. 31. f

Esa. 65. a

zach. 12. a

Nu. 29. b
Leu. 23. f
1. Ed. 5. c
2. Mac. 1. b

The prophet Malachy. The Prophet Malachy.

What Malachy conteyneth.

Chap. I. The benefites of God, shewed special-
ly vnto Israel before all order: Agayne, the
punishment of the vnthankfulnesse, vnfaith-
fulnesse and couetousnesse of the prestes and
the people.

Chap. II. He threatneth punishment and con-
fession vnto the prestes, and commaundeth
men to loue their wyues.

Chap. III. Of Christes commynge, and of him
that maketh redy his waye before him. Of
the abrogacion of the olde leuiticall prest-
heade. Of the power of the iudge for to come
and of that fearfull daye.

The first Chapter.

The heuy burthen which the LOR-
DE sheweth agaynst Israel
by Malachy.

I haue loued you, sayeth y LOR-
DE: ad yet ye saye: wherein hast
thou loued vs? Was not Esau
Jacobs brother, sayeth the
LORDE: yet haue I loued Ja-
cob, and hated Esau: Yee I haue ma-
de his hilles waist, and his heretage a wyl-
dernes for dragons. And though Edom saye:
de: well, we are destroyed, we wil go buylde
vp agayne the places that he waisted: yet
(sayeth y LORDE of hoostes) what they buyl-
ded, that brake I downe: so that it was cal-
led a cursed londe, and a people, whom the
LORDE hath euer bene angrie withall.

Your eyes haue sene it, ad ye youre selues
must confesse, that y LORDE hath brought
the londe of Israel to greate honoure. Shul-
de not a sonne honoure his father, and a ser-
uaunt his master? If I be now a father, whe-
re is myne honoure? If I be the LORDE, whe-
re am I feared? sayeth the LORDE of hoos-
tes.

Now to you prestes, that despise my na-
me. And yf ye saye: wherein haue we despi-
sed thy name? In this, that ye offre vncle-
ne bried vpo myne autler. And yf ye wil saye:
wherin haue we offred eny vnclene thyng
vnto the? In this that ye saye: the autler of
the LORDE is not to be regarded. If ye offre
y blynde, is not y euell? And yf ye offre the
lame and sicke, is not that euell? Yee offre it
vnto thy pryncce, shal he be content with the,
or accepte thy personne, sayeth the LORDE
of hoostes.

Gen. 26. c
Ro. 9. b
Iosu. 24. a
Gen. 26. 2
Abd. 1. a
Exo. 10. a
Deu. 32. a
Leu. 22. e
Eze. 43. e

The ij. Chap.

And now make youre prayer before God,
that he maye haue mercy vpon vs: for soch
thinges haue ye done. Shal he regarde you-
re personnes (thynke ye) sayeth the LORDE of
hoostes? Yee what is he amonge you, that
wil do so moch as to shut y doores, or to kyn-
dle y fyre vpo myne autler for naught? I ha-
ue no pleasure in you, sayeth the LORDE of
hoostes: and as for the meat offeringe, I wil
not accepte it at youre honde. For from the
rysinge vp of y some vnto y goinge downe
of the same, my name is greate amonge the
Gentiles: Yee in every place shal there sacri-
fice be done, and a cleane meat offeringe offred
vp vnto my name: for my name is greate a-
monge the heithen, sayeth the LORDE of hoos-
tes. But ye haue vnhalowed it, in that ye sa-
ye, the autler of y LORDE is not to be regar-
ded, and the thyng that is set therupon, not
worthy to be eaten.

Now saye ye: It is but labour and tra-
uaile, and thus haue ye thought: come at it,
(sayeth the LORDE of hoostes) offeringe
robbery, yee the lame and the sicke. Ye haue
brought me in a meat offeringe, shulde
I accepte it of youre honde, sayeth the LOR-
DE: Cursed be the dyssembler, which hath in
his flocke one that is male, and when he ma-
keth a vowe, offereth a spotted one vnto the
LORDE. For I am a greate kynge (sayeth the
LORDE of hoostes) and my name is fearfull
amonge the heithen.

The II. Chapter.

Now (o ye prestes) this comma-
dement toucheth you: yf ye will not
heare it, ner regarde it, to geue the
glory vnto my name (sayeth the LORDE of
hoostes) I wil sende a curse vpon you, & will
curse youre blessings: yee curse them will I
yf ye do not take hede. Beholde, I shal cor-
rupte youre sede, and cast dunge in youre fa-
ces: euen the dunge of youre solempne feastes
and it shal cleue fast vpon you. And ye shal
knowe, that I haue sent this commaunde-
ment vnto you: that my couenaunt which I
made with Levi, might stonde, sayeth y LOR-
DE of hoostes.

I made a conenaunt of life and peace wth
him: this I gaue him, that he might stonde
in awe of me: and so he dyd feare me, ad had
my name in reuerence. The lawe of treuth
was in his mouth, and there was no wicked-
nesse founde in his lippes. He walked with
me in peace ad equitye, and dyd turne many
one awaye from their synnes. For the

Esa. 1. b
C
Psal. 111. b

Deu. 28. b

Num. 25. c

The prophet Malachy.

prestes lippes shulde be sure knowlege, that men maye like the lawe at his mouth, for he is a messaunger of the LORDE of hoostes.

But as for you, ye are gone clene out off the waye, and haue caused the multitude to be of fended at the lawe: ye haue broken the couenaunt of Levi, sayeth the LORDE of hoostes. Therefore wil I also make you to be despised, and to be of no reputacion amonge all y^e people: because ye haue not keptemy wayes, but keene parciall in the lawe.

Haue we not all one father? Hath not one God made vs? why doth every one off vs then despise his owne brother, and so breake the couenaunt of oure fathers? Now hath Iuda offended: yee the abhominacion is done in Irael and in Ierusalem, for Iuda hath defyled the Sanctuary of the LORDE, which he loued, and hath kepte the daughter of a straunge God. But the LORDE shal destroye the mā that doth this (ye both the master & the scolar) out off the tabernacle of Iacob, with him that offrech vp meat offeringe vnto the LORDE off hoostes. Now haue ye brought it to this poynte agayne, that the altar of the LORDE is couered with teares wepyng and mournynge: so that I will no more regarde the meat offeringe, neither wil I receaue or accepte enythinge at youre hōdes.

And yet ye saye: wherfore? Euen because that where as the LORDE made a couenaunt betwixte y^e and the wife off thy youth, thou hast despysed her: yet is she thyne owne companyon and married wife.

So dyd not * the one, & yet had he an excellent spiete. What dyd then the one? He soughte the sede promised of God. Therefore loke well to youre spiete, & let no man despise y^e wife of his youth. If thou hatest her, put her awaye, sayeth the LORDE God of Irael and geue her a clothinge: for the scoone, sayeth the LORDE of hoostes. Loke well then to youre spiete, and despise her not. Ye greue the LORDE with youre wordes, and yet ye saye: wherewithall haue we greued him? In this, that ye saye: All that do euell are good in the sight of God, and soch please him. O els where is the God that punyssheth?

The III. Chapter.

Behold, I wil sende my messaunger, which shal pupare the waye before me: and the LORDE whom ye wolde haue, shal soone come to his temple, yee euen the messaunger of the couenaunt whom ye longet for.

Beholde, he commeth, sayeth the LORDE

The iij. Chap. Ho. cii.

of hoostes. But who maye abyde the daye of his commynge? Who shalbe able to endure, when he appeareth? For he is like a goldsmithes fyre, ad like wass hers sope. He shall syt him downe to trye and to clense y^e syluer, he shal pouge the children of Levi, and purifie them like as golde and syluer: that they maye brynge meat offeringes vnto the LORDE in righteuousnes. Then shall the offeringe of Iuda and Ierusalem be acceptable vnto the LORDE, like as from the begynninge & in the yeares afore tyme. I will come & punyssh you, & I myself wil be a swift wytnes agaynst the witches, agaynst the aduouterers, agaynst false swearers: yee ad agaynst those, that wōgeously kepe backe the hyelinges dewty: which were the wyddowes & the fatherlesse, & oppresse the strainger, and feare not me, sayeth the LORDE of hoostes.

For I am the LORDE y^e chaunge not, & ye (o children of Iacob) wil not leaue of: ye are gone awaye fro myne ordinaices, & sens y^e tyme of youre forefathers haue ye not kepte them.

Turne you now vnto me, and I wil turne me vnto you, sayeth the LORDE of hoostes. Resay: Wherin shal we turne? Shulde a man vse falsede and disceate with God, as ye vse falsede and disceate with me? Yet ye saye: wherin vse we disceate with the? In Tythes and heaue offeringes. Therefore are ye cursed with penury, because ye dyssemble with me, all the sorte of you.

Brynge every Tythe in to my barne, y^e there maye be meat in myne house: and proue me withall (sayeth the LORDE of hoostes) yf I wil not open the wyndowes of heauen vnto you, and poure you out a blessinge with plenteousnesse. Yee I shal reproue the consurmer for youre sakes, so that he shall not eate vp the frute of youre grounde, neither shal y^e vynyarde be baren in the feld, sayeth y^e LORDE of hoostes: In so much that all people shal saye, that ye be blessed, for ye shall be a pleasant lōde, sayeth the LORDE off hoostes.

Ye speake hard wordes agaynst me, sayeth the LORDE. And yet ye saye: What haue we spoken agaynst the? Ye haue sayed: It is but lost labour, to serue God: What profit haue we for keepynge his commandementes, and for walkynge humbly before the LORDE off hoostes? Therefore maye we saye, that the proude are happye, and that they which deale with vngodlynnesse, are set vp: for they tempte God, and yet escape.

Deu. 33. b

Eph. 4. a
zac. 7. b
a. c

1. Eld. 9. a
Leui. 21. c

Deu. 31. f
4. Reu. 17. e

zach. 4. a

leui. 27. d
agg. 1. a. b

* The one
This the
interpre-
ters refe-
re to be spo-
ken of A-
braham.
Deu. 24. a
leue. 3. a

Mat. 11. b
Mar. 1. a
Luc. 7. c
Gen. 4. a
3. d
Esa. 54. a

Iob. 21. b
Psal. 72. b

Iob. 21. a
Iere. 12. a

The prophet Malachy.

But they that feare God, saye thus one to another: The LORDE considreth and heareth it. Yee it is before him a memoriall booke written for soch as feare the LORDE, and remembre his name. And in the daye that I wil make (saith y^e LORDE of hoostes) they shalbe myne owne possession: and I will fauoure them, like as a man fauoureth his owne sonne, that doth him seruyce. Turne you therfore, and considre what difference is betwixte the righteous and vngodly: betwixte him that serueth God, and him that serueth him not.

D For marke, the daye cometh that shall
Mal. 17. 2 burne as an ouē: and all the proude, yee and all soch as do wickednesse, shalbe straw: and the daye that is for to come, shall burne the vp (saith the LORDE of hoostes) so that it shal leaue them nether rote ner braunch. But vnto you that feare my name, shall the

The iij. Chap.

Sone of righteousnesse aryse, and health shall be vnder his winges. Ye shal go forth, and multiplie as y^e fat calues. Ye shal treade downe y^e vngodly: for they shalbe like the asphes vnder the soles of youre fete, in the daye y^e I shal make, saith the LORDE of hoostes.

Remembre the lawe of Moses my seruaunt, which I committed vnto him in Oreb for all Israel, with the statutes and ordinances. Beholde, I will sende you Elias y^e prophet: before the comynge off the daye of the great and fearfull LORDE. He shall turne the hertes of the fathers to their children and the hertes of the children to their fathers, that I ceme not, and smyte the earth with cursynge.

Deu. 4. 1. 2.

Matt. 11. 17. b

Luc. 1. 16

The ende of the prophet
 Malachy.



APOCRIPHA

The booke and treatises which amonge the fathers of olde are not rekened to be of like authorite with the other bookes of the byble, nether are they founde in the Canon of the Hebrue.

The thirde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobias.
The booke of Judith.
Certayne chapters of Hester.
The booke of Wysdome.
Ecclesiasticus.
The Storie of Susanna.
The Storie of Bell.
The first booke of the Machabees.
The seconde booke of the Machabees.

Vnto these also belongeth Barne, whom we haue set amonge the prophetes next vnto Jeremy, because he was his scribe, and in his tyme.

